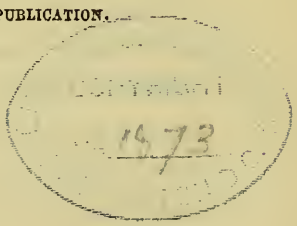
TRANSACTIONS

OF THE

MASSACHUSETTS TEACHERS' ASSOCIATION.

EDITED BY THE SECRETARY,

UNDER THE DIRECTION OF THE COMMITTEE OF PUBLICATION.



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Entered, according to Act of Congress, in the year 1852, by
CHARLES J. CAPEN,
SECRETARY OF THE MASSACHUSETTS TEACHERS' ASSOCIATION,
In the Clerk's Office of the District Court of the District of Massachusetts.

PREFACE.

The Massachusetts Teachers' Association owes its origin to a similar institution in Essex County. For a period of fifteen years previous to its formation, an association of teachers had existed in that part of the State, enjoying a success almost unexampled in the history of Educational Associations. Formed in 1830, a year memorable in the annals of education for the establishment of the American Institute of Instruction, its prosperity has been as signal as that of its contemporary, and it has served a period of usefulness which entitles it to enduring fame.

Convinced from experience that the cause of education depended for its advancement, in a great measure, upon the associated influence of its friends, and that, in its comparatively humble sphere, their own society had subserved a highly useful purpose, some of the prominent teachers of Essex County conceived the design of founding an institution which should exert an influence in the Commonwealth commensurate with its more extensive sphere of action. Accordingly, in 1845, a circular was issued, inviting the attention of the friends of education to the subject, and proposing that a Convention should be held in Worcester. The Convention met, and the Association was formed. How far the plan has been successful in the

accomplishment of its objects, may be judged from the Transactions of the Association, and from its present condition of usefulness.

It might be deemed a work of supererogation, at the present day, to offer views in evidence of the utility of Teachers' Associations: that utility is too obvious. Since the establishment, in 1799, in Middletown, Connecticut, of the first Association of practical teachers ever convened in this country, down to the present day, the idea has been gaining ground that societies of this character form one of the most effectual of outward appliances; and under a full faith in this idea, Associations have been formed, in various parts of the country, having for their general objects the improvement of teachers, and the advancement of the cause of education. So popular has the movement become, that nearly every County in Massachusetts has availed itself of this instrumentality in the promotion of that cause which, next to the Christian religion, may command the attention of mankind.

The Massachusetts Teachers' Association has been, and is still destined to be, productive of much good in the Commonwealth. By the assembling of teachers once a year from all parts of the State, an acquaintance which no other means could promote, is cultivated, and a bond of fraternal sympathy instituted which time cannot sever: the experience of many is collected and spread out for the benefit of all: advantageous methods of instruction and discipline become known, and are adopted; defective ones are exposed, and abandoned. Other professions, and men of all callings, engraft improvements upon the social system through the proper channel, the Legislature of the State. But it still remains for teachers, as a profession, to avail them-

selves, through their Associations, of this means of advocating a cause which we are all laboring to promote, and which depends for its progress so much upon legislative enactment.

To the liberality of the State, the Association is indebted for its effective means of usefulness. Without such aid, it is doubtful whether it could have become permanent. Through her bounty, it has been enabled to publish the "Transactions," and thereby give an extensive circulation to sound and practical views, and furnish to beginners valuable instruction in the art of teaching: it has been enabled to encourage effort on the part of teachers, and induce them to contribute valuable and practical essays. For these means of usefulness, and for the many other incidental advantages springing from her liberality, let us pay a grateful tribute to our beloved Commonwealth.

Another benefit which the Association has conferred upon the cause of Education, is the establishment of the "Massachusetts Teacher," a Journal devoted to the dissemination of sound views on Educational topics. By the labor and care of a few prominent teachers in the State, it was nobly sustained during the first years of its existence under circumstances highly adverse. It has since prospered, and been secured upon a firm basis; so that, from a subscription list of but two hundred and fifty names in 1848, it now numbers nearly two thousand.

The plan of publishing the proceedings which was suggested at the close of the meeting in 1850, owing to some informality, failed. At the meeting in 1851, it was revived, and the whole subject was referred to the Board of Directors, by whom the work of editing was delegated to a special committee.

The omission of two of the Lectures delivered before the Association, one by Mr. S. S. Greene, on "Teaching Grammar,"

and the other by Mr. Sherwin, on "The Influence of Example in Education,"—also a Report of Mr. Samuel W. Bates on "The means conducive to the highest degree of Intellectual Improvement," is a subject of much regret. These productions would have greatly enhanced the value of the work, as they would have spread out before the teacher a large amount of practical knowledge on their respective subjects. It need not be said that this omission was owing to circumstances wholly beyond the control of the authors and of the Committee. A complete index of subjects has been added to the work with a view to make it more acceptable on account of convenience for ready reference.

With these prefatory remarks, the work is presented to the public under the firm conviction on the part of the Committee that it will commend itself to the consideration of every teacher, and will prove a valuable addition to the educational works of the day.

LEVI REED,
CHARLES NORTHEND,
JOSIAH A. STEARNS,
JOHN D. PHILBRICK,
CHAS. J. CAPEN,
} Committee of Publication.

Boston, Nov. 12th, 1852.

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ORIGIN OF THE ASSOCIATION.

The following Circular, and subsequent Journal of Proceedings in Convention, will explain the origin of the Association.

SALEM, Nov. 3d, 1845.

SIR:

At a recent meeting of the "Essex County Teachers' Association," the undersigned were appointed a committee, for the purpose of calling a Convention of practical Teachers, with a view to the organization of a State Association, the membership of which shall be limited to actual Teachers. It is the opinion of the Association which we represent, that much good results from organized meetings of Teachers, at which discussions of a truly practical nature are made prominent. We feel that our own Association, formed more than sixteen years ago, has, in a quiet and unobtrusive manner, done much for the cause of education in our County, and we are desirous that a State organization may be formed, which shall exert a similar and more extended influence. Such an Association will bring together Teachers from various parts of the State, and among them will be men of sound views and large experience, who will be ready to impart of their abundance for the common good. In this

way, whatever of excellence may exist in one part of the State, will be diffused through other parts.

We believe that such an Association will meet the hearty approval of all who are engaged in teaching, and especially of all who are employed in the instruction of Public Schools. We do, therefore, in accordance with the expressed wish of our County Association, most cordially and earnestly invite you to meet us in Convention, at Brinley Hall, in Worcester, on Monday evening, 24th instant, at 6 1-2 o'clock, then and there to consider the expediency of forming a State Association of Practical Teachers. The meeting will continue through the 25th inst.

Please to extend to Teachers in your vicinity, an invitation to meet as above.

(Signed) Charles Northend,
David P. Galloup,
R. S. Howard,
E. S. Stearns,
Rufus Putnam,
Committee of Essex County Teachers' Association.

In pursuance of the foregoing call, a Convention of practical Teachers from various parts of the State, assembled at Brinley Hall, in Worcester, on Monday, November 24th, 1845.

The Convention was called to order by Mr. Northend, of Salem, who opened the meeting by stating the objects of the call for a Convention. A temporary organization was effected by the choice of Mr. Carlton, of Salem, as Chairman, and Mr. Samuel Swan, of Boston, as Secretary.

A Committee consisting of Messrs. Galloup, of Salem, W. D. Swan, of Boston, and P. H. Sweetser, of Charles-

town, having been appointed to nominate a list of officers for the Convention, reported as follows :

For President, Oliver Carlton, of Salem. Vice-Presidents, Thomas Sherwin, of Boston, Ariel Parish, of Springfield, Barnum Field, of Boston, Warren Lazelle, of Worcester, E. S. Stearns, of Newburyport, and P. H. Sweetser, of Charlestown. Secretary, Samuel Swan, of Boston. Assistant Secretaries, Winslow Battles, of Boston, W. K. Vaill, of Springfield.

The report was accepted, and the gentlemen nominated were elected.

It was voted, on motion of Mr. Greenleaf, of Bradford, that each session of the Convention be opened with prayer, and closed by singing " Old Hundred."

The Throne of Grace was then addressed by Rev. Mr. Davis, of Westfield.

Messrs. Greene, of Boston, Alvord, of Springfield, and Fairfield, of Salem, were appointed a Committee on enrolment.

After some discussion as to what should constitute membership, it was voted, on motion of Mr. Sweetser, of Charlestown, that all actual teachers present, be considered as members of the Convention, and that it be left to their own judgment to decide upon their individual qualifications.

A letter from the Albany County [N. Y.] Teachers' Association was read, conveying its assurance of sympathy with the Convention in the objects for which it was assembled, and certifying the appointment of Messrs. Valentine, Bulkley, and Anthony, to attend the meeting as delegates from said Association.

The above-mentioned gentlemen were invited to take seats in the Convention.

Mr. Sweetser, of Charlestown, offered the following:

Resolved, That it is expedient that this Convention proceed to form a State Teachers' Association.

After remarks by Mr. Peirce, of West Newton, against it, and by Messrs. Thayer, of Boston, Greenleaf, of Bradford, Hathaway, of Medford, Northend, of Salem, Parish, of Springfield, W. D. Swan, of Boston, Bulkley, of Albany, [N. Y.,] Bates, of Dudley, Wells, of Andover, Walker, of Brookfield, and Russell, of Boston, in its favor, the resolution was adopted.

Reporters for the press were invited to sit at the Secretary's table.

After the appointment of Messrs. Northend, S. S. Greene, E. S. Stearns, Parish, and Lazelle, as a Committee to draft a Constitution for a State Association, and Messrs. Wells, of Andover, Hathaway, of Medford, Galloup, of Salem, and Hale and Swan, of Boston, as a Committee to prepare business for the next session, the Convention adjourned to meet on Tuesday morning.

BRINLEY HALL, Tuesday, Nov. 25th, 1845.

At 9 o'clock the Convention was opened with prayer by Rev. Mr. Allen, of Worcester, and the records of yesterday's session were read by the Secretary.

Teachers present from other States were invited to take seats in the Convention.

It was voted that no member be allowed more than ten minutes at any one time in speaking, nor be allowed to

speak twice on the same question, except by special permission.

Mr. Northend, of Salem, presented a letter from Mr. Page, of Albany, which was read as follows:

ALBANY, Nov. 15th, 1845.

DEAR SIR:

I hasten to acknowledge the receipt of an invitation to attend a Convention of Teachers, to be held in Worcester, on the 24th instant, — an invitation proceeding from the Essex County Teachers' Association, of which you are the Chairman.

My heart almost instinctively goes out after whatever pertains to the progress of Common Schools, and the elevation of the Teacher's profession, and especially when that movement proceeds from the "Ancient and honorable" organization, — the "Essex County Teachers' Association." To that Association I have reason to feel deeply indebted. Till within a year, a member of it almost from its infancy, its semiannual meetings returned just in time to meet my wants, to refresh my spirit, to excite my aspirations, and to enlighten my future path, by the teachings of wisdom which were there wont to be supplied. I rejoice for the Teachers of Massachusetts, to whom I still cling with feelings of brotherhood, that there is now a movement to extend all over the State the blessings so long enjoyed in your corner of it. I trust your call will meet the hearty response of all those who esteem the dignity of the Teacher's profession, and that you will have a full and profitable meeting. Nothing would afford me greater pleasure than the privilege of joining with you on the 24th instant, but as I am in the midst of a term, with some two hundred minds in the course of training for the same great work, I feel that I should do wrong to leave my post even for such a privilege.

May Heaven smile on your deliberations, and so direct them that the cause of right education may be in the highest degree promoted, and that those who are to minister at the sacred altar, may go away both encouraged and enlightened.

Accept for yourself and the other members of the Committee, the assurance of the personal regard of your friend,

D. P. Page.

To Chas. Northend, Esq.,

President of Essex County Association.

The following resolution, offered by Mr. S. S. Greene, was unanimously adopted.

Resolved, That we regard Mr. Page as the firm friend of popular education, and, believing him eminently qualified for his present situation, our best wishes attend him.

The President then read the following letter from Mr. Abbott, of New York.

New York City, Nov. 24th, 1845.

To the Committee of the Essex Co. Teachers' Association.

Gentlemen, — Your favor of Nov. 3d was received on the 15th instant. I regret that a severe but temporary indisposition has prevented an earlier reply. I have not been without the hope that I might be present on the interesting occasion of forming the Massachusetts Teachers' Association. I hail such an organization as full of promise to the State and to the country. My best wishes are with you, but circumstances prevent my attendance. I shall be happy in any way in my power to further your efforts in the great work of training young America for the part she is to perform, of the still greater part in elevating and blessing a benighted world.

I am, gentlemen, with much respect, yours sincerely,

Gorham D. Abbott.

The Committee appointed for the purpose, reported a Constitution; and after each article had been separately considered and discussed, the following was unanimously adopted.

CONSTITUTION.

Article 1. This Society shall be called the Massachusetts Teachers' Association, and shall have for its objects the improvement of Teachers, and the advancement of the interests of popular education.

Article 2. Any practical male teacher, of good moral character, within this Commonwealth, may become a member of the Association, by signing this Constitution, and paying an admission fee of one dollar.

Article 3. Each member shall be furnished with a certificate of membership, having the seal of the Association and the signature of the Recording Secretary; and any member in good standing, shall, at his own request, receive a certificate of honorable discharge.

Article 4. Ladies engaged in teaching, shall be invited to attend the regular meetings of the Association.

Article 5. The annual meetings of the Association shall be held at such place and time as the directors may designate, and notice shall be given at the previous meeting.

Article 6. The officers of the Association shall be a President, fourteen Vice Presidents, a Recording and a Corresponding Secretary, a Treasurer and twelve Counsellors, who, with the President and Secretaries, shall constitute a Board of Directors. These officers shall be elected by ballot at the annual meeting.

Article 7. It shall be the duty of the President to preside at all meetings of the Association, provided, however, that in his absence, or at his request, one of the Vice Presidents shall preside.

Article 8. The Recording Secretary shall keep a record of the doings of the Association, and of the Directors, and shall notify all meetings.

Article 9. The Corresponding Secretary, subject to the order of the Directors, shall be the organ of communication with other societies and with individuals.

Article 10. The Treasurer shall collect and receive all moneys for the Association, and shall present a written report of his receipts and disbursements at the annual meeting, and whenever required by the Board of Directors. He shall make no payment except by order of the Board.

Article 11. The Board of Directors shall have the general superintendence of the interests of the Association, with authority to devise and carry into execution such measures as will, in their opinion, promote its objects. They shall engage suitable persons to deliver addresses and lectures at the meetings of the Association, and make necessary arrangements for the accommodation of the Annual and other meetings.

Article 12. The Constitution may be altered at any regular meeting, by a vote of two-thirds of the members present at said meeting and voting thereon, — provided that the motion for amendment shall be made at a previous meeting.

On motion of Mr. Thayer, of Boston, it was voted, that the officers of this Convention, assembled to form an Association, be authorized to call the first meeting of the Association, immediately after the Convention is dissolved.

Messrs. Galloup, of Salem, Thayer and Greene, of Boston, Batchelder, of Lynn, Hathaway, of Medford, Lazelle, of Worcester, Parish, of Springfield, Cowles, of Ipswich, and Stearns, of Newburyport, were appointed

a Committee to nominate a list of officers for the Association.

The thanks of the Convention, on motion of Mr. Thayer, were presented to the President for the dignity, impartiality, and fairness with which he had performed the arduous duties of his office.

Messrs. Bates, of Dudley, Bates, of Boston, and Wells, of Andover, were appointed a Committee to report on the means conducive to the highest degree of intellectual improvement.

The Convention then adjourned to meet at 2 o'clock.

AFTERNOON SESSION.

At 2 o'clock the Convention met, and immediately dissolved.

(Signed) SAMUEL SWAN,
Secretary of Convention.

PROCEEDINGS OF THE ASSOCIATION.

FIRST ANNUAL SESSION.

The Massachusetts Teachers' Association was called to order at Brinley Hall, in Worcester, Nov. 25th, 1845, at 2 1-2 o'clock, P. M., by Mr. Josiah A. Stearns, of Boston.

Mr. Thomas Sherwin, of Boston, was appointed Chairman, and Mr. George Allen, Jr., Secretary, *pro tem.*

The following resolution, submitted by Mr. Joshua Bates, Jr., of Boston, was unanimously adopted.

Resolved, That we sincerely approve of the late movements of the Teachers in the State of New York, in the formation of a State Teachers' Association; and that they have the sympathies and coöperation of the Massachusetts Teachers' Association in all their efforts to promote the general interests of Common School Education.

Mr. Galloup, Chairman of the Committee on nominations, reported a list of officers, which was accepted, and that gentleman was instructed to provide printed ballots.

Mr. Bates, of Dudley, submitted a report on "The means conducive to the highest desirable degree of Intellectual Education;" which was adopted.

The following resolutions, submitted by Mr. Peirce, of West Newton, were adopted.

Resolved, As the sense of this Association, that the American Institute of Instruction, for the important service it has done, is entitled to the gratitude of all friends of education.

Resolved, As the sense of this Association, that the State Teachers' Association is not formed to contravene the operations of the American Institute of Instruction, or of any other literary association, but rather to coöperate with it, in one great and good cause.

Mr. Wells, of Andover, submitted the following resolutions on school discipline.

1*st*, *Resolved*, That the subject of school discipline is one of incalculable importance at all times, not only to teachers, but to the whole community; that the spirit of subordination to rightful authority is the first element of true freedom, and that the permanency of our free institutions rests, in no small degree, upon the correct discipline and healthful influence of the nursery and the school-room.

2*d*, *Resolved*, That it is the duty of this Association to express in unequivocal terms its sentiments on this subject.

3*d*, *Resolved*, That, at the present time especially, teachers suffer much embarrassment from the irresolute, wavering opinions which prevail in the community on the subject of corporal punishment, and that unless more sympathy and support are offered to teachers, in enforcing the wholesome restraints of the rod when necessary, the evils of anarchy and insubordination will ere long greatly increase in the adult community.

4*th*, *Resolved*, That, not only as an Association, but as individual teachers, we owe our most sincere and active efforts

to maintain what is right, and to correct what is wrong in the views of the community on this subject.

5*th*, *Resolved*, That we regard it as one of the highest duties of our profession, to exercise the wholesome restraints of disciplinary control, in whatever form the nature of the case may demand; and that all attempts to render the judicious use of the rod odious in the estimation of the public, tend to paralyze the free discretionary action of the teacher, to cramp his authority, and greatly to abridge his influence and success.

These resolutions were laid on the table.

The Association then adjourned to meet at 7 o'clock.

Evening Session.

The Association met according to appointment, and was called to order, Mr. P. H. Sweetser in the chair.

The election of officers was proceeded with, and the following gentlemen were unanimously chosen.

For President, Oliver Carlton, of Salem. Vice Presidents, Thomas Sherwin, of Boston, David P. Galloup, of Salem, A. K. Hathaway, of Medford, Levi Reed, of Roxbury, Warren Lazelle, of Worcester, G. F. Thayer, of Boston, Emerson Davis, of Westfield, Lucius Lyon, of Shelburne Falls, James Ritchie, of Duxbury, George N. Walton, of Martha's Vineyard, Joshua Bates, Jr., of Boston, Calvin S. Pennell, of Cabotville, Nelson Wheeler, of Worcester, and Wm. Russell, of Andover. Secretary, Chas. Northend, of Salem. Recording Secretary, Sam'l Swan, of Boston. Treasurer, Josiah A. Stearns, of Boston. Counsellors, Ariel Parish, of Springfield, Samuel S. Greene, of

Boston, E. S. Stearns, of Newburyport, Thomas Cushing, Jr., of Boston, Rufus Putnam, of Salem, John Batchelder, of Lynn, Wm. H. Wells, of Andover, Wm. D. Swan, of Boston, Elbridge Smith, of Worcester, Jas. B. Batcheller, of Marblehead, P. H. Sweetser, of Charlestown, J. P. Cowles, of Ipswich.

The Board of Directors, on motion of Mr. Northend, were requested to petition the next Legislature for an act of incorporation; and, on motion of Mr. Field, of Boston, to petition also for pecuniary aid.

Mr. Wells's resolutions on school discipline were taken from the table, and unanimously adopted.

Mr. Sweetser, of Charlestown, offered the following preamble and resolution, which were unanimously adopted.

Whereas, It is an established fact, that civilization and refinement, morality and religion, have followed the introduction of the Bible wherever its principles have been received, and its claims acknowledged, therefore,

Resolved, That in the opinion of this Association, the Bible, or selections from it, including such parts as relate to the highest interests of man, and are calculated to fit him for the various duties of life, ought to be introduced as a text-book into our public and private schools.

The next meeting of the Association was announced to take place at Worcester, on Monday and Tuesday of Thanksgiving week, 1846.

On motion of Mr. Greene, a Committee was appointed to report at the next meeting, on the expediency of establishing a Teachers' Journal, and Messrs. Greene,

Northend, Sweetser, Lazelle and Field, constituted the Committee.

Mr. J. Waldock, of Medford, offered the following resolution, which was adopted.

Resolved, That we fully appreciate the importance of securing the sympathy and coöperation of practical female teachers throughout the Commonwealth, in furtherance of our efforts for the advancement of the interests of education; that we fully value the lessons which their observation and experience teach *them*, as highly as any that may result from our own; and that we respectfully solicit them to impart to us of their abundance, by written communications, at the regular meetings of the Association, or through any organ of the institution that may be hereafter established.

Prayer was then offered by Rev. Mr. Cowles, of Ipswich, and the Association adjourned.

(Signed) SAMUEL SWAN, *Secretary*.

SECOND ANNUAL SESSION.

The Second Annual Session of the Association was held at Brinley Hall, in Worcester, commencing on Monday evening, November 23d, 1846.

The meeting was called to order by the President, Mr. Oliver Carlton, of Salem, and after the reading of the Secretary's report, the Throne of Grace was addressed by Rev. Mr. Smalley, of Worcester.

The usual courtesy was extended to the reporters for the press.

Mr. Elbridge Smith, of Worcester, then delivered a lecture on "The Claims of Teaching to the rank of a Distinct and Independent Profession;" after which the subject of the lecture was discussed by Messrs. Thayer and Field, of Boston, Smith, of Worcester, and Greenleaf, of Bradford.

It was voted that no member be allowed to speak more than once on the same subject, nor longer than ten minutes except by special vote of the Association.

It was voted that any practical teacher present, not a member of the Association, but intending to become such, be invited to participate in the discussion of the evening.

An invitation to participate in the discussions was extended to practical Teachers present from other States.

The discussion on the subject of the lecture was resumed, and concluded by Messrs. Wm. D. Swan, of Boston, Sweetser, of Charlestown, Merrill and Richardson, of Connecticut, and Isaac F. Shepard, of Boston.

Messrs. Swan, of Suffolk, Dame, of Essex, Reed, of Norfolk, Sweetser, of Middlesex, Smith, of Worcester, Pennell, of Hampden, Rowe, of Berkshire, Edson, of Hampshire, and Ritchie, of Plymouth, were appointed a Committee on nomination of officers.

The Association then adjourned to 8 1-2 o'clock, on Tuesday.

TUESDAY MORNING, Nov. 24th, 1846.

The Association having been called to order by the President,

The Committee on nomination reported a list of officers for the ensuing year, and their report was accepted. Twelve o'clock was assigned as the hour for the choice of officers.

Mr. Thayer, of Boston, offered a proposition to amend the sixth article of the Constitution, by striking out the words "with the President and Secretaries," so as to make the Board of Directors comprise all the officers of the Association.

Rev. J. P. Cowles, of Ipswich Female Seminary, then delivered an address; subject, "The First Principles of School Government," Mr. Thayer, of Boston, being in the chair. After a discussion by Rev. Messrs. Pierce

and Cowles, of views advanced in the lecture, the subject was laid on the table.

After a recess of ten minutes, the President having resumed the chair, Mr. S. S. Greene, of Boston, delivered a lecture on "Teaching Grammar;" and after remarks by Messrs. Andrews and Field, on the subject of the lecture, the hour of twelve o'clock having arrived, the Association proceeded to the choice of officers, and the following gentlemen were elected.

President, Oliver Carlton, of Salem. Vice Presidents, Thomas Sherwin, of Boston, D. P. Galloup, of Salem, Levi Reed, of Roxbury, George B. Emerson, of Boston, Lucius Lyon, of Shelburne Falls, James Ritchie, of Duxbury, Joshua Bates, Jr., of Boston, Calvin S. Pennell, of Cabotville, Nelson Wheeler, of Worcester, A. K. Hathaway, of Medford, William Seaver, of Quincy, Henry K. Edson, of Hadley, D. S. Rowe, of Westfield, and Charles Hammond, of Monson. Corresponding Secretary, Charles Northend, of Salem. Recording Secretary, Samuel Swan, of Boston. Treasurer, Josiah A. Stearns, of Boston. Counsellors, Ariel Parish, of Springfield, Samuel S. Greene, of Boston, E. S. Stearns, of Newburyport, Thomas Cushing, Jr., of Boston, Wm. D. Swan, of Boston, Rufus Putnam, of Salem, Daniel Mansfield, of Cambridge, Wm. H. Wells, of Andover, Elbridge Smith, of Worcester, James B. Batcheller, of Marblehead, P. H. Sweetser, of Charlestown, and J. P. Cowles, of Ipswich.

The Treasurer made his annual report, which was accepted, and Messrs. W. D. Swan, Allen, and E. S. Stearns, were appointed a Committee to examine into

the condition of the Treasury, and to report what measures, if any, were necessary to meet the expenses of the Association.

Adjourned to 2 o'clock, P. M.

TUESDAY AFTERNOON.

The Association was called to order by the President.

Mr. Allen, from the Committee on Finance, reported that said Committee had attended to their assigned duty, and had found no further action necessary.

The report was accepted, and the Committee discharged.

The subject of School Government was then resumed and discussed by Messrs. Cowles, of Ipswich, Peirce, of West Newton, Hale, of Boston, and Leach, of Randolph.

Mr. Smith, in behalf of the School Committee of Worcester, invited the members of the Association to inspect the school-house and apparatus belonging to the Classical and English High School.

At 3 o'clock, Mr. Ariel Parish, of Springfield, delivered a lecture on "The Management of the School-room."

After a recess of five minutes, Mr. Bates, of Boston, in the chair, the subject of Mr. Parish's lecture was taken up and fully discussed by Messrs. Field, Greenleaf, and S. Bates, of Boston, and C. S. Pennell, of Springfield.

The subject was then laid on the table.

The following resolution was offered by Mr. Allen.

Resolved, That the thanks of the Association be presented to Rev. J. P. Cowles for his interesting and able lecture, and that a copy of it be requested for publication and gratuitous distribution.

The Association adjourned to 7 o'clock.

EVENING SESSION.

The meeting was called to order by Mr. Bates.

Mr. Allen's resolution respecting the lecture of Rev. Mr. Cowles was taken from the table, and passed, and Messrs. Allen, I. F. Shepard, and Carlton were appointed a Committee to carry it into effect.

Mr. Greene, chairman of the Committee on the "Teachers' Journal," reported the following resolves, which were unanimously adopted.

Resolved, That the interests of the profession, and the cause of education, require the establishment of a Teachers' Journal.

Resolved, That a Committee of five be appointed by the Association, with discretionary power to establish such a journal, provided it can be done without subjecting the Association to pecuniary responsibility, and that this committee act as an editorial corps in conducting it.

On motion of Mr. Swan, the whole subject was recommitted with discretionary powers.

A lecture was then delivered by Mr. Joseph Hale, of the Johnson School, Boston. Subject, "Thorough Instruction." After remarks on the subject of the lecture by Mr. Bowers, of Springfield,

On motion of Mr. Swan, it was voted that the thanks of the Association be presented to Mr. Hale for his

eloquent address, and that a copy of the same be requested for publication. Messrs. Greene, of Boston, Smith, of Worcester, and Putnam, of Salem, were appointed a Committee to carry the vote into effect.

The Recording Secretary was authorized to procure two hundred copies of the Boston Weekly Bee, containing a report of the proceedings of the meeting, and to furnish with a copy each member of the Association.

Mr. Parish, of Springfield, offered the following resolutions, which, after remarks thereon by Messrs. Smith, of Worcester, Greenleaf, of Bradford, Wells, of Andover, Swan and Tower, of Boston, Northend, of Salem, Cowles, of Ipswich, and Thayer, of Boston, were unanimously adopted.

Whereas, An impression exists in certain portions of the community, that the Massachusetts Teachers' Association contemplated in its origin the purpose of neutralizing or opposing the influence of the Board of Education, and still entertains hostile views towards that body, therefore,

Resolved, That if an expression or sentiment tending to produce such an impression has been uttered in any of our deliberations, we entirely disclaim it as having been expressed with any such hostile motive.

Resolved, That it is our great object to advance the cause of education in all its bearings on society, — and that we rejoice in every effort on the part of other associations and individuals in coöperating in the same great work.

On motion of Mr. Northend, it was voted, That the Board of Directors be requested to appoint the next annual meeting of the Association to be held at Springfield, provided suitable arrangements can be made for the accommodation of the members.

The thanks of the Association were presented to the several railroad companies for the extra facilities which they had afforded the members.

On motion of Mr. Thayer, the thanks of the Association were presented to the lecturers, and the former votes on the subject were so amended, that Messrs. Greene, Smith, and Putnam, were authorized to procure the printing of all the lectures.

Thanks were presented to those editors of newspapers who had voluntarily noticed the meeting, and to the School Committee of Worcester for their courtesy in providing a suitable Hall.

Prayer was then offered by Rev. Alonzo Hill, of Worcester, and after singing Old Hundred, the Association adjourned.

(Signed)

SAMUEL SWAN, *Secretary.*

LECTURES OF THE SECOND YEAR.

LECTURE I.

THE CLAIMS OF TEACHING TO THE RANK OF A DISTINCT PROFESSION.

BY ELBBIDGE SMITH.

Gentlemen of the Mass. State Teachers' Association:

It was a principle in the Roman military system always to commence an action with the skirmishing of the light troops. It is in consequence of the adoption of a similar tactic by the Executive Committee of this body, that it becomes my duty to address you at the opening of our present session. I know not that I can better perform my part as an humble member of the *velites* of this Association, than, during the few moments it will be my duty to claim your attention, by setting forth, as best I may, the claims of our occupation to the rank of a distinct and independent profession. It will not be deemed arrogance on my part, to claim for this subject a peculiar fitness to the circumstances under which we are assembled. The organization of this Association was in itself a most emphatic assertion of the sentiments to which it will be my aim, this evening, to give expression.

We met in convention last year, ostensibly in obedience to a call from the "Essex County Teachers' Association," but really in obedience to a call from our own bosoms, a fundamental law of human nature which impels men of similar pursuits to unite their sympathies and energies in the prosecution of their common work.

It was a matter of regret, gentlemen, that we came so late to the work. We should have led the vanguard in the great enterprise of connecting, by some strong bond of union, those throughout our land, who, in their silent and unobtrusive labors, are shaping the destinies of the rising generation. It was, I might almost say, the prerogative of this ancient Commonwealth, within whose limits common schools first gained a foothold, to be foremost in every enterprise pertaining to their elevation and improvement. If we are true to ourselves, the step we have taken is destined to work an era in the history of public school instruction in Massachusetts; and I may also add, in her civil and religious history. No greater event can possibly transpire in the history of any State, than when the instructors of her youth unite in an earnest and determined effort rightly to appreciate and worthily to discharge the high functions of their office. And this is the purpose, if I understand the object of our meeting, for which we are now assembled. Let us then *endeavor* to obtain clear ideas of the relation we sustain, of the claims which we have upon society, and of those which society has upon us.

The great concerns of humanity, the *preservation* of life and health, the protection of individual rights, and the still higher interests of the soul, have, from the ear-

liest dawn of civilization, been entrusted to those who have made these things the subjects of their exclusive study and attention. The writings of the father of medicine have come down to us in the simple garb of the later Ionic dialect, and the blind old bard of Scio has thought the wrongs of an injured priest worthy of a place in the opening of his immortal poem. The names of Solon, Lycurgus, and Draco, are foundation stones in the great structure of Grecian art, genius and eloquence. In sacred history we go back to still earlier periods, and the names of Moses and Aaron, the Hebrew lawgiver and priest, are associated with the awful scenes of Horeb and Sinai. The three learned professions seem thus to have sprung into being in the earliest infancy of the race. The progress of society and the consequent development of civil and natural laws have extended the boundaries of professional study, until each contains within itself departments almost as distinctly marked as were originally the professions themselves. The ambitious attempts of Grecian philosophy to account for the origin of all things, are no longer considered indications of true wisdom. Knowledge is becoming more microscopic in its character. While the field of observation has been narrowed, it has been more carefully explored, and the value of knowledge has come to be estimated in the inverse ratio of the number of subjects to which it extends. The operation of this principle which political economists call division of labor, has long since given rise to the occupation in which we are engaged.

It is interesting to observe how closely in Christian

countries the work of the teacher has been allied to that of the clergyman. Teaching has been, in fact, one branch of the clerical profession; and, in some instances, no little difficulty has been experienced in the attempt to sever what has come to be considered a natural and almost necessary connection between them. This is especially true of our colleges and professional schools. The subordinate stations in our common and high schools, as they are termed, have been filled by those who have found them convenient stages in a course of professional study, or by those who have discovered what nature might have taught them, that they were not designed for the bar or the pulpit.

No calling in the country has been followed more as a means and less as an end, than that of teaching. In no class in the community will be found a greater number of hirelings, men who prize their work not as a means of influencing and controlling mind, but simply as ministering to the supply of the sensual wants. The reputation of being a profound jurist, or a successful advocate, an elegant preacher, or an able divine, a skilful surgeon or therapeutist, is in itself sufficient to enlist the energies of the ablest mind. The position in society secured by preëminent professional, far outweighs in every noble mind the paltry considerations of mere pecuniary gain. But motives of this character, in the present condition of things, cannot have a controlling influence upon the teacher's mind. It was not the hope of pecuniary profit that gave to the world Blackstone's Commentaries, nor Butler's Analogy, nor Edwards's Treatise on the Will. It was entire devotion

to a great and arduous work, the love of professional labor, and the sure and just reward consequent upon that labor, reckoned not in the worthless coin of dollars and cents, but in the elevation, improvement, and grateful remembrance of their species.

The occupation of teaching has been regarded as furnishing little scope for the higher faculties of the mind — as tending rather to circumscribe, than to strengthen and expand its powers. This opinion has, perhaps, been justified by the character of the majority of those who have been employed in the work. Nor is it strange that such should have been their character, considering the estimate in which their work has been held by their employers.

Teaching has not generally been considered worthy the attention of noble and gifted minds, and consequently they have not been summoned to engage in it. Not many years since, when a man of preëminent talents was appointed to the mastership of a public school, it was said by some, He is going to cut blocks with a razor; by others, What a pity that a man fit to be a statesman should be employed in teaching school-boys ; by others, He has gone to galvanize a dead carcass.

A constant ratio always has existed and always will exist between the estimation in which teaching is held, and the character which teachers maintain. Talent will always obey the mandate of public opinion, and if called by this high authority, will as readily put forth its powers in the school-room, as at the bar, or in the pulpit.

But, as I have already said, the impression prevails

that this field of action is too confined; that there is not enough here to satisfy the higher aspirations of the soul. Let us pause to inquire if this be correct. The period of pupilage comprises the first fifteen or twenty years of human existence, a fourth or a fifth of the threescore years and ten allotted to our earthly sojourn. But the importance of this period is not to be estimated by its duration. It is almost superfluous to remark that it is far more decisive of human destiny than the entire complement of life. This period has most expressively been termed the seed-time of life. And if the inspired declaration be true, "that whatsoever a man soweth that shall he also reap," what scrupulous attention should be given to the preparation of the soil, and the sowing of the seed. This teeming period of life is committed to the teacher's care. He can and will, whether intending it or not, draw those strong and deep lines of mental and moral character, which time nor eternity can ever efface. Jurists, divines, and physicians will strive in vain to reconstruct the fabric which he has reared. They may modify and amplify, but they can never change the intrinsic character of the structure. Other foundation can no man lay than that which he lays.

Who has ever gazed upon the impressions of animal and vegetable life which are found in various species of fossil, carrying the mind back through the desolations of countless revolutions, to the secret of ages before man was, and not reflected, with sublime admiration, upon their vast antiquity? In these we may examine the vegetable and animal physiology of periods buried in

the depths of a past eternity, and bring to light the minutest facts in their existence. The falling of a pebble, the folding of a leaf, the contraction of a muscle, the fracture of a bone, with all the nicer lineaments of a most delicate and wondrous mechanism, have survived the convulsions and throes of the terraqueous globe. But these traces of influence recorded on what has been for ages the unconscious matter of our globe, are fleeting and transient as the dew of morning compared with the impressions made upon an immortal spirit.

> "These shall resist the empire of decay,
> When time is o'er, and worlds have passed away;
> Cold in the dust the perished heart may lie,
> But that which warmed it once, can never die."

Had we the powers of vision with which to penetrate the mysterious structure of the mind,

> "Where thought, of notice ever shy, behind
> Thought disappearing, still retires; and still,
> Thought meeting thought, and thought awakening thought,
> And mingling still with thought in endless maze,"

or of the heart, where "passion weaves its web of thousand threads ingrain, and hue all different," and could we perceive the close connections and nice dependencies, its great susceptibility and tenacity of impression, so that a single thought may change its character and action throughout the whole extent of its duration, might we not shrink from the responsibility of directing the motions of a mechanism so ethereal, and which, if misdirected, will prey upon itself with an all-consuming

and never-ceasing energy? And then suppose we received this spiritual framework in the freshness and purity of its early youth, that we may strengthen and chasten, adorn and expand, invigorate and consecrate its powers. This, gentlemen, is our work. To this, if we have been true to our trust, have we been exclusively devoted the past year. In the performance of this duty is there a field sufficiently ample for the mind? a work sufficiently great to task its noblest powers? Do the first twenty years of existence, controlling as they do the whole of subsequent life, and that life determining the character of the life to come, constitute a period to which genius and talent may worthily devote their energies? In short, is the training of minds, which,

> "When earth 's no more, will still survive above,
> And through the radiant files of angels move,
> Or as before the throne of God they stand,
> See new worlds rolling from his spacious hand
> Where their adventures may perhaps be taught,
> As we now tell how Micheal sung or fought,"

worthy to take rank in the great interests of the race as one grand department of human action,—as a distinct profession?

When mind shall have assumed the controlling rank assigned to it by its Creator, when passion shall bow to the dictates of enlightened reason, and virtue assert its supremacy over vice, it will be found that the profession of teaching will rank only second in the scale of human pursuits.

"The pulpit in the sober use
Of its legitimate, peculiar powers,
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support and ornament of Virtue's cause.
There stands the messenger of truth; there stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear."

To him we yield the precedence, and to no other. We claim the highest earthly dignity for that occupation which has been, and still is, too generally considered the appropriate sphere for *drones* and *dunces*. I have not spoken of the relation which our labors sustain to the duties of the present life. But were we to argue this question on the comparatively low grounds of political economy, I am unable to perceive that the rank of our employment would be at all degraded. What are the great ends to be attained by a political organization? Or in language almost too familiar to be quoted,

"What constitutes a state?
Not high raised battlement and labored mound,
Thick wall or gate.
Not cities proud, with spires and turrets crowned,
Not bays and broad armed ports,
Where, laughing at the storm, proud navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfumes to pride.
No! Men! high-minded men!
Men who their duties know,
But know their rights: and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant, while they rend the chain.

These constitute a state!
And sovereign law, that states collected will
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill."

And where in society can the man be found who does a tithe of the labor in rearing these men — high minded men — which the teacher performs? Bear with me in a brief appeal to well known facts. Alexander was but the Stagirite of the political world; he did as a sovereign what his master had done as a philosopher. Charles XII, if we might for once give credence to the doctrine of Pythagoras, was but another and more vulnerable incarnation of the soul of Achilles in its career of endless transmigration. But there are nobler examples than "Macedonia's madmen, or the Swede." The Duke of Burgundy was the pupil and transcript of the great Fenelon. The present king of the French, the most accomplished sovereign in Europe, owes his very existence to a course of early education which contemplated both aspects of life, the nights of trial and adversity as inseparably connected with the days of triumph and prosperity. Time was, when states even were modelled in strict accordance with the doctrines I maintain. When Leonidas found his position at Thermopylæ untenable, he dismissed his allies, retaining only his three hundred Spartans, with the simple remark that the laws of Sparta did not allow them to fly from an enemy. These men were the offspring of the stern system of Lycurgus. They had passed through a furnace of discipline, heated to sevenfold intensity. They had acquired bodily strength and powers

in the gymnasium, and ferocity of spirit in the atrocious deeds of the *krupteia*. The Goths held it to be a perpetual shame for one of their swordsmen to wink in receiving a wound. These men were *educated* in a most barbarous system, it is true, but in despotic obedience to its laws. If these results have been produced in stern defiance of all the kindlier elements of our nature, what may we not look for, when its powers shall be harmoniously in obedience to the laws which the Creator has given it? If such miracles in education have been achieved in a state controlled by the dogmas of a blind mythology, what may we not expect in one enlightened by the clear effulgence of the Christian faith? Xenophon, in the first book of his Cyropædia, has given a beautiful description of the Persian policy, in respect to the education of youth. In this system, he tells us, the laws seem to begin with a provident care of the common good — not where those of most other governments begin — for most other governments, giving to all a liberty of educating their children as they please, and to the advanced in age a liberty of living as they please, do then enjoin their people not to steal, not to plunder, not to enter a house by violence, not to strike unjustly, not to be adulterous, not to disobey magistrates, and other things in like manner; and if any transgress, they impose punishments on them. But the Persian laws, taking things higher, are careful from the beginning to provide that their citizens shall not be such as to be capable of meddling with any action that is base and vile. He also adds, that the teachers of those who in mature life excel in courage and skill,

receive particular honor. The result of this course of education he exhibits in the character of Cyrus and his conquering legions. Plato, in the third book of his republic, and in the fifth and seventh of his treatise on laws, has given the most explicit directions respecting the education of youth, as a most important element in his ideal commonwealth. Lord Bacon, in his "Advancement of Learning," says, "that as the monging or cherishing of seeds or young plants is that that is most important to their thriving, so the culture and manurance of mind in youth hath such a forcible, though unseen operation, as hardly any length of time or contention of labor can counteract it afterwards. And it is not amiss, also, to observe how small and mean faculties gather by education, yet when they fall into great men or great matters, do work great and important effects." I will add but one other authority on this subject, little regarded at the present day, but I trust not entirely obsolete here. "Train up a child in the way he should go, and when he is old he will not depart from it." If these views of education be correct — if it be worthy the rank assigned it by these lights of the world — what shall be said of the educator? Education, as a mere abstraction, can avail nothing. The most elaborate discussion of its principles, and the closest elucidation of its truths, might exist, and do exist, in communities where civilization, even, has not yet had its perfect work among the masses of the people. It becomes operative and powerful, only when brought home to our firesides and to our hearts. This is the teacher's work. We speak with reverence of the ministers of our holy

religion, and it is right. But they are men of like passions with ourselves; they derive their dignity and worth from their high commission. We claim a similar dignity and worth for those who minister at the altars of our household gods — who conduct the education of our youth.

This point might be argued at much greater length, but it would be superfluous labor. Perhaps I should even apologize for presuming to discuss a subject which must have presented itself with so much greater force to the mind of every gentleman who hears me. To others, it may, and doubtless will, seem but the *alazoneia* of Aristotle — an excessive admiration, and vain-glorious estimation, of our own particular calling.

But having examined the *claims* of the occupation of teaching, let us glance at its actual condition. Let us see whether society has estimated and allowed these claims. So far is this from being the case, that I assert, fearlessly, that this employment is the most dependent of any that can be found in the Commonwealth. The system of supervision under which our public schools at present exist, is such as prevents, and, from the nature of the case — from the nature and constitution of things — always must prevent, their attaining that degree of influence and power which is essential to their highest usefulness. Let me not be misunderstood. I speak merely of the system by which a permanent teacher is subjected entirely to the direction of a board of control; by which his individuality is merged in rules and regulations, injunctions and prohibitions, imposed on him by those who are his legally constituted

guardians; by which, instead of the glorious and responsible being which his employment should render him, he is degraded to the rank of a subaltern — a mere accessory. I am far from asserting that this is the condition of teachers throughout this Commonwealth. Many, I doubt not, and some, I *know*, have the good fortune to act under the direction of those who understand and admit something of the claims which the teacher has to independence in his profession; who respect his views and feelings, and coöperate with, rather than control him. And that I may not be supposed to have any personal grievances of which to complain, permit me to say that I consider myself among the most favored of the latter class. I am aware that what I have said may excite, in some minds, a degree of surprise. But let us see if there be not some plausibility in the position I have taken. And first, let me inquire why our profession is selected as the only one which requires a supervision so constant and despotic. Every public school teacher in this State is, I presume, in a greater or less degree responsible, not only to the community for whose good he labors, but to members of the three learned professions; for these are very generally selected to discharge the duties of School Committees. Why should not a portion of the medical and clerical profession be selected to counsel, and if need be, direct the gentlemen of the bar? It will not be denied that there is much of needless litigation in society, and that the worse is often made to appear the better reason; and if an arrangement of this kind were adopted, it might secure a more perfect dispensation of justice. Why

should not clergymen and lawyers become a board of health, to regulate the practice of medicine? It will not be denied that society is scandalously imposed upon by quacks, and that members of the faculty often kill when they ought to cure. Why should not lawyers and physicians take charge of the reverend clergy? — for it must be confessed, the words of the apostle have been found sadly true, "we have this treasure in earthen vessels." And why not extend this system of supervision through all the mechanic arts? Why should not our carpenters and masons look after our shoemakers and blacksmiths? and they, in turn, inspect the workmanship of our dwellings? Let our dry-goods dealers look after our grocers. Let every board of bank directors be constituted a committee to inspect our insurance offices; and, that the system may be complete, let legally constituted committees, from our cities and large towns, have charge of our farms and dairies. A system of espionage like this, needs only to be mentioned that it may be despised. But wherein, let me inquire, does it differ from that which has already been established, in regard to one of the great interests of society? It may be maintained that the circumstances in which the teacher is placed are peculiar and such as render him a fit object of scrutinizing watchfulness, from which members of other professions should be exempt. It would not, I think, be difficult to show that no such peculiarity in the occupation of teaching exists. It ought to stand upon the same basis as any other calling or profession in life; it must, it will, before it shall accomplish that moral and mental transformation in

society, which it is destined to achieve. But let us notice some of the evils to which the present system of school supervision gives rise.

In the first place it tends to divert from the profession the highest order of talent. A truly vigorous and decisive character desires, first of all, the liberty of developing his own peculiar views. He will desire, in whatever profession he may labor, to leave upon it the impression of his own mind. Such a man cannot brook restraint. To him, his own views and plans of action possess an interest which they present to no other; he justly claims from society the patronage of a fair opportunity; he will willingly incur the responsibility of any course of action he may wish to pursue, and if successful, may justly claim the reputation he deserves. Nothing is more desirable to such a mind, than to accomplish something which shall be regarded as peculiarly his own. But in our public schools, this liberty of action is not enjoyed. The great lines of conduct are marked out for him; to these he must conform, or a rupture takes place between him and the Committee, and he is driven from his profession in disgrace. These obstacles, a sagacious mind will perceive, and be careful to avoid. I might fortify myself here, by the opinions of eminent professional men in this State, but I choose rather to go abroad, and present the example and authority of one from our own profession, which will be received as authority, wherever exalted merit and real worth are appreciated. It is now more than three years since the higher publications of the periodical press, both in this country and in Europe, have been vieing

with each other in extolling the character of one whose sun went down in the high noon of his glory, leaving a nation — I had almost said a world — to mourn his loss. I scarcely need say that I refer to Dr. Arnold, late head-master of Rugby School. When he took charge of the school at Rugby, he maintained that, in the actual working of the school, he must be completely independent, and that their remedy, if they were dissatisfied, was not interference, but dismissal. On this condition he took the post, and any attempt to control either his administration of the school, or his own private occupations, he felt bound to resist, as a duty, he said on one occasion, not only to himself, but to the master of every foundation school in England. At a subsequent period, in a letter to the under Secretary of State, in relation to a candidate for an office as teacher, in the gift of the government, he says: "I am anxious to understand clearly, whether he is to be in any degree under the control of any local board, whether lay or clerical; because if he were, I could not conscientiously recommend him to take an office which I am sure he would shortly find himself obliged to abandon. Uniform experience shows, I think, so clearly the mischief of subjecting schools to the ignorance and party feelings of persons wholly unacquainted with the theory and practice of education, that I feel it absolutely necessary to understand fully the intentions of the government on this question." These are not the opinions of a weak or inexperienced man, but of one who just before his death was thought worthy of a professor's chair in the University of Oxford. How sad the reflection, that, if Arnold

himself, with his noble and lofty spirit, were to seek employment in our public schools, he would be rejected. And how many Arnolds are there, who for the reasons above specified, have devoted their services to other pursuits, instead of training, "by every rule of wholesome discipline, to glorious war the hosts" of youth among us? And how many, engaged in the work, are fretting in their harness, and waiting only for an opportunity to abandon the profession forever? Indeed, Arnold himself was on the verge of leaving his post at Rugby, on the occasion of an unreasonable interference on the part of those who had charge of the general interests of the school. Who can read, in the life of Arnold, the account of this conflict of his liberal, generous, and noble spirit, with the contemptible bigotry and sectarianism that beset him, without kindling in the cause of the hero, and shouting at his triumph?

Again, this system presents a formidable barrier to the attainment of high professional eminence — which should be one of the controlling motives of the teacher's mind. It is with great difficulty that the teacher can exert a direct influence upon society, in his professional character. He is obliged to act through the Committee. If in the discharge of his duties, he has discovered happier methods of imparting instruction; if he has succeeded in arousing to higher action the energies of the young, he is by no means certain of receiving the credit due to his efforts. That which is due to superior skill in the instructor, may be, and very often is, ascribed to incidental circumstances and extraneous influences. I by no means assert that this would be intentionally

done. But it is by no means easy for one who has not been actually engaged in the work, to determine the amount of labor that is necessary to bring about results apparently the most trivial. Gentlemen, have you ever seen those within your school-rooms who were eloquent in their expressions of praise, at the ease with which all your operations are performed, and who expressed regret that it was not their happy lot to teach? have you ever noticed the difference between the views which a teacher would take of your schools, and those of one who has had no experience in the employment? Which have been the most discriminating, and the most just? I am not aware that it is customary in any portion of this State, for teachers to make reports of the progress and condition of their schools to the Committees in which they labor. These are always received from a Committee, and from those the teacher has no appeal. Suppose we wish to obtain information respecting the condition of the schools, in any of our cities and large towns. What are the means of information that come most readily to hand? The reports of the Committees of these towns. But, do you, gentlemen of the profession, always find these reports satisfactory? do you obtain from them the information you desire? are they of a professional character? do they appear to come from teachers, or from those who have only seen others teach? It is certainly very desirable that Committees should make reports of what passes under their notice in the examination of schools. It is still more desirable that teachers themselves should report on those matters which escape the notice of others, and which would be

alike interesting to other members of the profession and to the community at large. A course like this would furnish a noble field for the display of professional talent, and would present the strongest incentives to the mind of the teacher, to make discoveries and improvements which should be known beyond the walls of his school-room. This course would *contemplate* the teacher as an individual man and as a responsible agent. The other regards him as an overseer, intended to carry out the views of the Committee.

In speaking of the clergy of any of our cities, *individuals* eminent in the profession at once arise before the mind. The same may be said of the bar, and of the medical profession. But is it true to the same extent, of the educating profession? Are they not rather concealed in the machinery of the system which they are required to work. I know there are men connected with our public schools somewhat extensively known as teachers. I think, however, that authorship has done quite as much for them as teaching. Most worthy men, no doubt, those are — men, who if left to the free and full development of their educational views in the conduct of their schools, might prove the greatest blessings to their age; but under the existing system, his individuality is merged in a kind of social *menstruum*, and his hard-earned reputation complacently borne off by those, perhaps, who never devoted an hour to teaching in their lives. In a subject so vast as that of education, there is, of course, a most inviting field for improvement and discovery, — here is range for the master spirits of the race. Why then should it not be

thrown open to free investigation, like any subject pertaining to the great interests of the race? Let teachers be situated so that they can mutually incite each other to higher attainments, and greater success, — and when new discoveries crown their labors, let them have the satisfaction of knowing that they are acknowledged and honored as such. The Royal Society is devoted to the promotion of science, but I am not aware that it has ever laid down any explicit rules to guide its members in the path of discovery. According to our system of school-government, it ought to pass definite laws for the observance of its members in the several departments of science, and if any should presume to overlook the bounds of their conventional universe, and call up a new world from the depths of space, a resolution should be passed that no such world existed; but if forced to acknowledge it, it should, at a regular meeting of the society, be formally introduced to the notice of mankind.

It seems to me perfectly clear that the teacher should be left to the selection of his own means in imparting instruction. But this is not allowed — new books may be introduced, which he cannot approve, and the statements of which he may find himself obliged to contradict or modify at almost every step. If the teacher be not qualified to select his text-books, he surely is not qualified to use them. Nay, more; if he be not better qualified than any one else to perform this service, he must have been entirely false to his trust, and if so, should be removed. This practice of having text-books selected by committees, has the merit of *peculiar*

absurdity. It would be interesting to see a Committee from the legal and clerical professions, enter a physician's office, and inform him that they had brought him an entirely new set of authorities, which they expected he would implicitly follow in his subsequent practice. He would probably reply, "Gentlemen, I appeal from your jurisdiction; I refer to you in matters of law and divinity, but claim to understand medical science better than you. If I do not understand that which I have made my life's study, you surely caanot, who have been entirely absorbed in other pursuits." The same remarks would apply to the other professions. But it will be said the opinions of teachers differ, and where several schools exist, some course must be adopted to secure uniformity. This is true; and let those be appointed to make the selection, who are the best qualified to judge of their merits. And they, I maintain, are the teachers themselves. Let them decide by vote, for this is the method adopted by Committees, and it would only be transferring the decision from those who do not to those who do understand the subject upon which they pass judgment. In saying this, I mean no disrespect to Committees. They ought not to be expected to give that time and attention to the study of text-books, which will enable them to form a correct opinion respecting their merits. They are engaged, heart and soul, in other professions.

But it is the teacher's province, and the teacher's duty, to inform himself respecting the character of books — and it is the right of the community to avail themselves of his knowledge. If any thing can be said to be

an axiom in matters of school management, I think it is this. In some of our cities and large towns, still more stringent regulations are adopted. The manner in which every hour in the day shall be spent is distinctly marked out, and I have been told by some teachers that when they are absent from duty for the space of half an hour, a deduction is made from their salaries. How a man can live under such a system without some sense of self-degradation, is more than I can understand. If a dozen or fifteen teachers can be found, who shall experience no inconvenience under the operation of such regulations, it seems to me it ought to be regarded as *prima facie* evidence of their incompetence to teach. Minds that could thus tamely follow in a prescribed course, must be entirely destitute of that self-inspiring confidence and determined energy which should constitute the great features in a teacher's character.

And it is still more surprising that men of sense and ability should ever enforce such regulations. How can they endure the customs of society,—as varied as the individuals that compose it? How can they bear the apparent disorder and endless variety in the heavens above, and in the earth around? In conformity to their views every motion in nature should be in straight lines or exact circles. But the infinite diversity in the natural, is only a transcript of what exists in the spiritual world. It is true there is a high degree of pleasure in witnessing the exact movements of a large mass of machinery, but it is nobler far to contemplate the glorious confusion of the material and intellectual worlds, working out in the mysterious economy of Providence, a sublimer

harmony than ever sprung from the most gorgeous creations of the human fancy. Where shall we learn to work upon great Nature's plan, and bow to the majestic simplicity of law? How long is society destined to pay the heavy penalties of infringing upon the Creator's patent?

But I gladly turn from this view of my subject. By some it will be deemed a grand or rather a contemptible impertinence, that I should presume here to impeach a policy which has been considered the bulwark, rather than the bane, of our public schools. I might yet heighten the picture, and spare many a startling fact from real life; but it would be deemed invidious. I have intended to speak only of the system. No one can think more highly of the men who perform the duties of School Committees, than myself. They are selected from the ablest and best men which society affords. But the ablest men often make great mistakes when acting out of their appropriate spheres. One thing, it seems to me, is clear: if society employs a class of men for a particular service, that service they ought to perform.

Of course there should be committees to examine schools, and employ teachers, but by the principles of common sense — by the principles which regulate the practice of all other professions and occupations, the teacher should be left to the selection of his own means and appliances, and then held responsible for results. If he succeed, let him have his just reputation, as a master of his profession. If he fail, let him give place to some worthier man. It may be said that this would

be giving great power to the teacher. This is true; but it is just such as is given to the clergyman, the physician, and the lawyer. What a solemn responsibility is committed to the hands of the physician, when you entrust to him a life as dear to you as your own; or to the lawyer, when you entrust entirely to his management, a suit in which your whole property is involved; or to the clergyman, when clothed with conquering power, the king of terrors claims his own dread hour. But we do this, constantly relying, with entire confidence, upon the moral honesty and professional skill of those whom we employ.

But can there not be honest and able men engaged in teaching? men who understand their business as well as other professional men? No man accomplishes great good without incurring great responsibility. And it is the sense of responsibility properly felt, that calls into exercise our most effective powers. Responsibility, with moral agents, is one of the great motive powers. And that it may operate to advantage, it should be distinctly understood where it rests. There is no surer method of making a man a scoundrel, than by always treating him as such; and there is no surer method of rendering a teacher unfaithful, than a system of policy which contemplates him as unworthy of trust.

But, gentlemen, we have more pleasing duties to perform, than to complain that our labors are undervalued, and our office not appreciated. We have something more important to attend to, than to inquire what men think of us. In our hours of calm reflection, when

the soul retires into the sanctuary of its own meditations; when we take a comprehensive view of the field of our duties, and consider the relation which our labors sustain to human destiny, we find that our work is not merely undervalued by our contemporaries, but by ourselves. Let us rise, then, to a proper sense of our high vocation, and this we can never do, until great thoughts of eternity come over us. If there be any reality in a future state, and if the revelation we possess mean any thing, there can be no doubt that from these sources are to be drawn the great controlling motives of our lives. No considerations of merely temporal advantage can be of sufficient moment to balance and control the operations of a spirit that must live forever. I say this, not merely for the purpose of closing with some religious cant, but as something which must lie at the very foundation of our views of education, and of our labors as educators. It was on this basis that the Puritan character was built — the strongest character which the world has yet seen. They have labored, and we have entered into their labors. If our minds can take fire in view of the incentives addressed to them, in view of the Archimedean position which we occupy — and they can if adequate to their work — we can well afford to be regardless of our reputation. If we give ourselves wholly to our work, we may rest assured that our fame will take care of itself. But there will be hours and days of despondency. There will be times when we shall be misrepresented abroad, and that too when we most deserve commendation. I have often heard from

teachers, sentiments like those which Coleridge has put into the mouth of a complaining spirit:

How seldom, Friend! a good great man inherits
Honor or wealth, with all his worth and pains!
It sounds like stories from the land of spirits,
If any man obtain that which he merits,
Or any merit that which he obtains."

But listen to the reply:

"For shame, dear Friend! renounce this canting strain!
What wouldst thou have a good great man obtain?
Place — titles — salary — a gilded chain —
Or thrones of corses which his sword hath slain?
Greatness and goodness are not means, but ends!
Hath he not always treasures, always friends,
The good great man? — three treasures, love and light,
And calm thoughts, regular as infant's breath; —
And three firm friends, more sure than day and night —
Himself, his Maker, and the angel Death."

Do any of us possess anything of what may be termed the romance in morals — a thirsting for deeds of danger and daring — a willingness to encounter the worst forms of danger, and death even? Let it be chastened, purified, and then given to the great enterprise of the age, the moral regeneration of man. We shall find scope for all the enthusiasm of the red-cross warriors, and may direct it, not to the recovery of our Lord's sepulchre, but to the establishment of his kingdom.

The next generation will need MEN — such, perhaps, as the world has never seen. The materials for these men are now in our hands; much, very much, is depending upon our workmanship. The great lines of prophecy and Providence are converging, and great

events are in store. The present generation will pass away, and perhaps many follow it, before the schoolmaster shall enjoy all the advantages to which his position entitles him. But we can do much for our successors. The next generation will be in advance of us — they will have the advantage of our labors. In no way, therefore, can we aid them so effectually as by improving ourselves. Amid the confused and vulgar din of Mammon's worshippers, let us keep steadily in mind, that we may invest capital more safely than in bank stock or Texas scrip. If we look for no higher reward than our quarterly bills, we shall probably do little towards kindling celestial fire in the breasts of our scholars. The spirit of the age is becoming more and more favorable to our enterprise. Some have already dared to say, that the fashioning of the souls of a generation, by knowledge, should rank on a level with blowing their bodies to pieces with gunpowder; and that with generals and field-marshals for killing, these should be world-honored dignitaries, and, were it possible, true God-ordained priests, for teaching.

It speaks well for the temper of the times, to see the executive of one of our New-England States laying aside the rough panoply of politics, and advancing to the promotion of what he considers the still higher interests of education.

When the Saviour of mankind "ascended upon high, and led captivity captive, he gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Apostles and prophets, pastors and evangelists, have already

appeared, and much has been done for mankind. But among the rich gifts which Providence has yet in store, will be found the true and devoted teacher; for what have already been sent, must be regarded only as so many studies preparatory to his appearance. And while we wait for his coming, and long for his appearing, let us attentively study some of the great outlines of his character, in the life of his forerunner, the lamented Thomas Arnold.

LECTURE II.

FIRST PRINCIPLES OF SCHOOL GOVERNMENT.

BY REV. JOHN P. COWLES.

It is not my purpose to touch, even slightly, upon all the First Principles of School Government, nor to discuss any one of them in full. It is rather to select some of the most important, and to investigate them fundamentally. I would find some solid ground, on which there shall be firm standing; — some solid rock, unmoved and immovable, while all is in commotion around.

Such a foundation there must be in reality. The truth concerning government is not of yesterday, manufactured to suit the market like novels, or more like the newest styles of dress goods, fresh from the shops, but to be fresh only a day. It is, like its Author, everlasting, the same yesterday, to-day, and forever. Well for us if we can find, and finding, keep it; if, having proved all things, we have discernment to see, and courage to hold fast, that which is necessarily and therefore always good. The cloud-compelling theorist needs no foundation. His business does not lie upon Terra Firma, where some foothold is actually requisite for standing and walking purposes; but in the shadowy

regions of thin air, — *in nubibus*. What signifies solid rock to the light-footed Camilla, as she

"Flies o'er th' unbending corn, and skims along the main?"

The matter-of-fact millions must have matter-of-fact foothold on actual ground; while skimmers of the main, and tenants of the air, may be allowed to fly and to carol their blithest and best, till Age shall tire or Time shall clip their weary wing.

The true relation between school and teacher is a point of the first importance; but it is perhaps as plain as it is important. The school is not made for the teacher, but the teacher for the school. The teacher is not the end, and the school the means; but the school is the end, and the teacher the means. The teacher is not first provided and prepared, and then the school for him; but the school is the first moving and final cause, and all else is, or should be, subordinate and subsidiary to it. The teacher, therefore, is not to aim at his own glory, ease or emolument, as to be attained by teaching. As little is he to try any of his raw theories on the living souls before him, as though scientific interest in the doctrines of his profession were his chief motive, and the school-room meant only to dissect and exhibit the anatomy of human nature.

Yet the teacher is not a foot for his pupils to walk with, nor a shoulder to carry burdens which they do not choose to touch; but his is the seeing eye, the directing brain, and the quickening heart. There are indeed in the animal economy, vital and governing parts; yet that economy is not made for them. The whole body is not for the sake of the eye, nor for the

head, nor for the heart; but an animal economy was first determined on, and then the vital and other parts, as necessary or incident to it.

It follows that the *good of the school* should be the ruling consideration, outweighing any and all others. This is to be the teacher's object. His heart and life, — so much of his activity as can be called his life, — is to be given to it.

It is the good of the school, in the largest sense, that is to govern all. It is never to be forgotten, that germs of immortality are springing into more and more expanded life around the teacher; that habits, infinitely more enduring than monumental brass, are forming with every act done beneath his eye; that the seed for fruitful harvests of corruption and shame, or of life and glory, scattered by youthful hands, are filling the air and falling into fertile soils on every side. Youth is indeed the school-time for life; but the whole of life, including youth, is our school-time for eternity. A character is to be formed that will abide all tests; a course is to be begun which will not only satisfy the demands of parents and of society at large, but which will meet the approving smile of the Great Author of all wisdom and virtue. Who can be truly concerned for the good of his pupils, and yet forget that conduct soon makes character, and character, finished, makes destiny for all duration? Ere we are aware, the molten wax is hardened with its effaceless impression; some vile image, some wicked principle, has left its ever-during brand upon the soul, and we perhaps were asleep the while.

If the good of the school is to decide the question,

there must be government in it. There is in that case no alternative. A school without government is but a miscellaneous collection of human animals, without a bond of union, without cause to show for coming together, without fruit to show from coming together, save evil, only evil, and that continually. A family, without government, is impossible. Without this element, the integrity of the idea is gone. So of the nation. Without government, it is not a nation, it is a mere herd, a congeries of human beings. To be a nation, there must be some head, some directing will, moving the whole as one, in all their common interests and concerns.

It would seem that the Author of nature had purposely contrived to make the government of children an indispensable duty, by making it an inevitable necessity. Man, even adult, enlightend, christianized, infallibly makes shipwreck of all his best interests, without government; and how much more must infancy, youth, and childhood? Is there a plainer case of *a fortiori* arguing, than from the necessity of governing men, to the necessity of governing children? It is with strong appetites, working as impulses to drive him somewhere, but with no discretion, no experience whatever to guide him whither, that the child is committed to parental love; and this very love to which the child is committed, cannot preserve even the existence without controlling the conduct of the child. Its own gratification is made dependent on the discharge of its duty in this particular. So wonderfully has our Maker provided that the great end, government, shall be accomplished. He has made it certain, by making it an indispensable condition of all

parental, all domestic, all social happiness. He makes everything hang on it, that, whatever else may be neglected, this at least may be done. The sun might as well shine without giving light, and attract without moving his subject-worlds in their bright circles around him, as the parent's eye see and his heart love the good of his children, and yet he refrain from putting forth authority to guide them in the right path.

In an inferior degree, perhaps, but yet as truly, the same things apply to teachers.

Granting the necessity of government in a school, whence shall it be copied? Where shall we look for its principle, for the model on which it is to be framed?

If there be a perfect system of moral government any where in existence, it would seem that we could not choose but adopt that as our model.

If, besides its perfection, it be the very one that is, and ever must be, over us, whether we will or not; — especially if it be the whole of all just and right education, to habituate us to obey it in all its extent and duration, then is the case more than plain. We have our model. It would be folly to ask more or to search farther.

We should copy, indeed, with a wise caution of not endeavoring to transfer to our system, principles which finite powers and faculties cannot apply in practice. We are not omniscient. We cannot unerringly judge of the heart, because we cannot intuitively see it. Exact and final adjustment of rewards and punishments to the merit and demerit of actions is not ours. But after all necessary abatement on these and the like accounts, it

remains that school as well as family government should be an imitation of the government of God, with more or less left out which we, being every way finite, cannot copy.

First, then, the *best government for a school is not republican.* There may be pupils in it who are wise, but not as the teacher is wise. There may be pupils who have disinterestedness and power, but not to equal the teacher, if he be such as he ought to be.

Not that the views and wishes of pupils should never be consulted, much less that they should never be gratified. But for a school, be it as it may for nations of full grown men, a formal republican government is not the thing. A school thus left to itself, might very probably at length go farther than its first intention, and adopt the *no*-government theory with all its consequences.

But if the pupils of a school are not wise and good enough to govern themselves in the best manner, it should be governed by a wiser head, or heads; whether it were thought that one, or two, might best rule what is most evidently but a single kingdom.

If the pupils of any school are wise and virtuous enough to govern themselves as they ought, it is high time that they, having already been tried and found faithful over a few things, should be made rulers over many. The world is not so full of able and faithful teachers, and of good citizens in other walks of life, that such rare examples can be spared from active usefulness. Give place for them in the upper rooms where they belong. Render honor to whom honor is due. Keep not the

adult in leading-strings, if adult in wisdom, knowledge and virtue. Put office upon shoulders that have been proved able and worthy to bear it.

What kind of teacher must that school have, which governs itself as well, or better, than he can govern it? Either he must be so inferior as to be unfit to manage a school, or his pupils must be so superior that they need be pupils no longer.

Think of the universe under republican government. Imagine a congress of worlds, legislating for all beings, all things; — children, trying to make stars! And is a creature, as yet unable to feed, clothe, or shelter itself, fit to be trusted with the care and direction of its own studies and behavior?

A school, like a family, *is one*. It is one collection of pupils; it has one end, one interest, one success or failure. It follows in all reason, that it needs *one head*. There should be but one, and that one should be head.

Partnership in trade is a different affair; because there is in such cases no government to be carried on, no discipline to be exercised, no authority to be maintained. There is here no demand for a government; no call for an executive head. But what would a company of soldiers be, *without* a captain, or with *two?* or, which comes to the same thing, a captain, whose powers and duties should be well defined and understood; and an *overseer*, with indefinite and extraordinary powers, — at liberty, and therefore likely, to dash in on the regular captain at hap-hazard, like that prince of reformers, Don Quixote, upon the plodding old wind-mill?

If there must be a pair of governors for a single

school, they should be like the Siamese twins, instinct throughout with one motion, and all but one soul; or knit together, like husband and wife, unable to quarrel without mutual destruction. Otherwise, it would too often be the business of the Superintendent to interfere; and he must be something more, or something less, than man, who should not make full proof of that vocation. The fruit of interference is offence, as the fruit of the vine is grapes; and offence, by one step only, leads to open quarrel. No wonder if the vineyard should be, — it would be a wonder indeed if it were not, — neglected, in the dispute how it shall be managed. It would be strange indeed, if in such a school, order and discipline did not speedily become an empty name.

There must then be in each school one head, invested with rightful and supreme authority to govern it for its own good.

Obedience to the authority of this one head must be secured. Not eye-service, rendered from mere fear, which, alone, is base, whatever it may be when linked and blended with love; not a weak yieldingness, which would give up every thing to every body, on asking; not self-complaisance, which even in obeying seems to say, "I do it to please *myself*, and not *you*," thus spoiling the whole; but a cheerful and affectionate compliance of the pupil's with the teacher's will, beginning in principle, grown into habit, and even far more delightful to the subject to feel and render, than to the spectator to behold; — though, to him, it be infinitely more fragrant than Sabæan odors to the sense. This is not a hard doctrine. None is, none can be, milder, as

none can be more important. No cultivation can exterminate the thorns and briars which forever grow in the path of the froward. No instruction, no practice, no power, no time, no eternity, can make it easy, can make it other than folly and wo, to resist just authority; while all kinds of real good, now and ever, by a sure and unfailing tenure, belong to the obedient.

There can be no right or useful character, without submission to rightful authority. What are all knowledge and skill, what are polished manners, what are all personal accomplishments, what is eloquence, what is genius even, if linked with an obstinate and universal frowardness of temper, contrary to all law and authority, reckless of duty, hateful to God? A "meek and quiet spirit" is indeed above all price. No lawful care, no just efforts to secure it, can be deemed extravagant. Once secured, it is easily made habitual; and it is among the other virtues as the sun in the heavens, as the heart in the animal frame.

It is not for his own sake, but for the pupil's, that the teacher should endeavor to secure the spirit and form the habit in question. It is true, that as disobedience is the greatest of all trials to him, as a man, and the greatest of all hindrances to his labors as a teacher, he may, and must, feel the wound it inflicts on him. But infinitely greater interests are at stake. There are characters before him that must be changed, and soon changed, or the consequences must naturally be fatal for all worlds, under all just and wise government. All beauty of character, all the happiness of existence are in peril, and the teacher is called to the

rescue. Can there be any doubt what he should do, and that he should do it quickly and thoroughly? There is for him no alternative. He may not whine about the cost to his feelings, much less the cost to his reputation, if he enforce obedience. He has consented to put himself where it is his first duty to govern, and he must take up his cross. It may be to him a task; it cannot but be a heavy responsibility; but what then? Shall a task not be done, because it is hard? Whoever would escape heavy responsibilities, must slip ignominiously back into his native nothingness. Forward, there is nothing but responsibility. Nor is there any greater folly than to think that prompt and efficient measures are the most difficult, and will not bear to be executed. Insubordination, let alone, grows like Jonah's gourd. While we linger, and cry, *peace*, and *soft measures*, it mounts above our head, and rules the hour. If it were to *our* shame and confusion of face alone, *that* might be but small loss; but everything goes to wreck and ruin, when the spirit of insubordination bears sway. It is not the school only, it is all life, it is the entire interest of the deluded ones through all coming duration, and that of millions more, it may be, bound up with theirs, that is concerned. If a teacher would be faithful, then, he cannot choose but to set out with the purpose of securing at all events the spirit and habit of cheerful and affectionate obedience. This is the first thing in parental government. It is the first thing in the government of God. The laws of Nature are His, and He teaches us submission to them every day. With line upon line, and precept upon precept, He teaches us

the path of natural prudence; and for penalties to enforce obedience, stops at no weak measures. It is a narrow path which we have to tread under this dispensation of Nature, with much to shun on the right hand, and much on the left, and heavy loss often befalling even the careless wanderer. Why then should false delicacy and cautiousness of exercising authority make us so lax in government, that it shall offer no longer the faintest image of the Divine and All-perfect?

That government is weak, whose whole strength consists in the love of its subjects; and that government is equally weak, whose whole strength lies in their fear. It is not love only that makes the willing feet move in cheerful obedience. No more can fear, alone, do it. Despotisms are as feeble as that fond and foolish type of nursery government, whose maximum of discipline is the tender inquiry, "*Why do ye so?*" Love and fear must go together, in that harmonious union ordained from the beginning, and perfectly exemplified in the natural and moral system under which we live. Goodness and severity are mingled in all the ways of God toward us. Who is so unwise as even to think that either can be dispensed with? or who can say which exceeds, the attractiveness of the one, or the dreadfulness of the other? It is vain to talk of a government all mercy. The thing cannot be. It were as easy to pick up spilt water with the fingers, as to gather together the scattered remnants of an authority that has been completely melted away under the laxative principle of mere mercy. Authority must have body and substance. It must make itself respected and feared. It must have the power and the will to punish, if necessary, in

order that the cases of necessity may be few and far between.

Will it be said that the principle of fear is base, and that it is base, appealing to it? Then who more base than He, who every moment, upon system, and of course with set purpose and care, makes use of this very principle to govern every creature that hath the breath of life? Nor is this even the strongest view of the case God has rooted and grounded the principle of fear in our natures so deep and strong, that no power can rend it away; and it will not be denied that he has done it for the very help it affords in governing. This must be the final cause of fear. What kind of policy is that which would eschew an element of authority deemed so essential by one who had the world of ways and means before him whence to choose, and infinite wisdom for his guide?

I am speaking of the just proportioning of love to fear, — of goodness to severity. The proportions may vary endlessly, with varying characters and occasions; but it is plain, that in a government over imperfect beings, neither element can ever be wholly spared. A single consideration shows this conclusively; namely, that both elements are every where mingled and blended in the dispensation under which we find ourselves by experience to be. Great and manifold, indeed, are the evils of excessive severity in human governments; but in no wise greater, though perhaps oftener seen, than the evils of excessive indulgence. When too great severity has been exercised, an unexpected flow of kindness often touches with new and strange emotions, and revolutionizes the whole character; but none can pre-

dict this as the universal result, who duly considers the infinite and unbroken kindness and never undue severity of God to man, and man's strange frowardness under all.

True, the great expedient of Heaven to recover us, is *love*, and love in the most touching forms and manifestations; and equally true, that *severity*, alone, can never melt the heart; but neither can that love do it, which can never turn to wrath. Divine love must not only be admired, but also feared, that it may melt. What but contemptible is the sickly weakness of that over fond and foolish love, which can never by any crisis, even of universal disobedience, be roused to maintain itself and all right and law, by just and merited punishment? More hateful, indeed, but not more contemptible, is hat severity whose frown is stereotyped, and therefore u ıalterable, the same for all; which cannot be well pleased, even for righteousness' sake; which cares to magnify no law, but its own caprice; and which seeks every other end more than the best good of its unhappy subjects.

The rules of a school, for many reasons, should be few. The short memories of children is a good and strong reason; the superior efficacy of right principle, with some few comprehensive precepts to guide it, over a multitude of technical statutes, is stronger; but the analogy of that government whose equally simple and comprehensive laws are, Love God supremely, and thy neighbor as thyself, is the strongest of all. Secure a principle of obedience; let the love of right be implanted in the heart; and there will rarely be gross departures from the straight path. A child well-trained at home

will scarce be sensible, in school, in college, in civil society, that any government is exercised over him. He will not come in contact with it as a government. He will not know it, nor be known by it, from any difficulty about subordination. For such a one, certainly, a multitude of statutes would be useless; and of what use to others? Mince up all authority into fine-drawn rules, till nothing general shall be left; make yourself a mere orderly sergeant, the school-room a parade ground, and every exercise a mechanical drill; but to what end? The precision of military discipline is mighty in battle; but of what use elsewhere?

The children of Israel, fresh from the brick-kilns and slave-whips of Egypt, unused to rational liberty, might need a multitude of carnal ordinances. It must be "*touch not*," "*taste not*," "*handle not*," at every corner. We live, in this respect, under a new dispensation. The handwriting of such ordinances is blotted out. The clear sun shines, and we are able, and are expected to see our way, with fewer landmarks and less minute directions.

Provided, nevertheless, that rules must be multiplied as real occasion demands; and if lying down and rising up, and eating and drinking, be not performed as they ought to be, without rules, then rules should be made to regulate them.

I have spoken of mingling severity with goodness in all government. Government implies law; law implies penalty; and all penalties must be more or less severe, or they are nothing, and less than nothing.

But where shall penalty touch the offender? In some

sensitive point, surely. It must touch him where he is and feels. Punishment is not a surgical operation, that Dr. Morton's preparation should first be inhaled. What is punishment that is not felt? And why may it not make itself felt in any sensitive point? Why this overgrown fastidiousness about *corporal* punishment? Why such exquisite care of the body, as though it were not made of clay, or were made of glass?

He is an enemy to justice, who would narrow the space for inflicting it, beyond due bounds. As to corporal punishment, the question is easily settled. The Author of Nature inflicts it, and we may. Since He does it, it is, in general, neither unwise nor base. If we surfeit, He punishes with a headache, perhaps with a fever. If we do the same for years, He may end our lives with apoplexy. If we do but put the end of a finger in a candle, we are burned; our flesh is burned. The remonstrance of Nature is not verbal; it is corporeal. If we misuse our eyes, we are punished in the eye, and with pain, often acute and long, sometimes remediless. If we tax the brain too hard, weariness, vertigo, inflammation, insanity, idiocy, death, may be and often are the consequence. It is all from the mild and indulgent Author of Nature, wonderful in counsel and excellent in working, — infinitely older than we are, and infinitely more experienced in governing both flesh and spirit than the late-born reformers of the nineteenth century. If we expose our heated frames suddenly to a current of air, colds, fevers, and consumptions often follow; all, corporal punishment, and inflicted on set purpose and system, by Him who, *a fortiori*, should not

lay an atom's weight of pains and penalties on the body, if it is mean, base and barbarous for us to do it. If we give ourselves to strong drink, there is a loss of natural, an increase of the artificial appetite; unnatural prostration, unnatural excitement; headaches, and gnawings within, as of an insatiable worm, that never says, "*Enough;*" a reeling brain, a shivering delirium; a body, in fine, punished all to shreds and tatters; its very life at last punished out of it. Yet "the Author of Nature *never punishes the body*, and *we must never*. It is *an old notion*." It is indeed old. It was with God, when the foundations of Human Nature were laid, and is one of its strong pillars, not to be shaken till corruption shall put on incorruption, and the earthy put on the image of the everlasting.

If the notion and the practice be barbarous, what is the character of its Author and Contriver? Will it be said, *it is all Nature?* Certainly all this is Nature; and therein is the strength of the argument. It is not only God working, but working habitually, with set and original contrivance, planned of old, in the beginning, or ever the earth was, in order that it might do its work with unfailing and mechanical precision. Nothing shows design more plainly. An invisible hand plying the scourge on a culprit's back, would not be so clear proof of design to punish in the body. Such a case would be single; perverse ingenuity might suggest a thousand explanations; and obstinate wilfulness might refuse to believe even its own eyes. But when, in all human experience, certain bodily punishments are found to follow invariably certain wrong actions, then the evi-

dence of design is indisputable; unbelief must give way, and admit that all the scourges that man inflicts on his fellow, are as the small dust of the balance to those which, by mis-working the machinery of his own nature, man inflicts on himself, or, with equal truth, God inflicts on him.

Will it be proposed that every headache of the drunkard, every fever, every cold, all the pains sent to punish our guilty excesses, shall be registered against the Author of Nature? Will it frighten Him into modern propriety and civilization, to see the long list of bodily pains and penalties which He has inflicted on the dignity of Human Nature, all published to the world? Alas, for the presumptuous blindness of erring man, forever in effect, if not openly, charging God foolishly!

Idle, all idle, the attempt, the idea, of abolishing corporal punishment. It may be forbidden to school teachers, and discontinued by them. It may be rendered odious to some by exhibiting a register of its inflictions, and may be odious to others, whose Sybarite effeminacy cannot endure that even a criminal should feel a pang, or utter a sigh. Parents may think, and try, to be wiser than parents ever were before; and from imagined fondness, working like the worst hatred, may spare their poor, ill-fated children the rod. But it is only the smallest possible fraction that is thus subtracted from the sum total of corporal inflictions under that government whose whole foundation and essential spirit are ineffable love. The great Laboratory of Nature's whips and scourges will still go on as busily and unerringly as ever; and headaches, colds, and fevers

gout, palsy, and apoplexy, will still punish mankind in the body, just as if nothing had ever been said or written against it, and just as if nobody were opposed to it. The fact is, that Nature does not seem to know who we are, nor to notice when we, silly flies, light on her chariot wheels. She reads no periodicals, knows nothing of votes and resolutions of honorable bodies, and is decidedly behind the Spirit of the Age.

Shall man, who cannot be more just, affect to be more wise, more kind, more civilized and refined, than his Maker? When none but He who did no sin, escapes corporal punishment, and all but two others have suffered *death* at the hands of the very Former of their bodies, shall we appear other than fools in this our extreme delicacy about laying a feather's weight on the body?

Do as we may, man yet reaps as he sows. The boy from whom mistaken kindness now withholds the rod, may find, and truly show to others, that a little pain escaped, is lasting pain incurred. He may be strengthened by it in evil ways, whose natural punishments shall be such, that in comparison, the knotted scourge were balm, and the ferule a kiss of charity. Then will he curse the kindness and economy of false friends, who, taking counsel of their own folly and his weakness, sold his future welfare for his present ease and good-will, and left him a helpless victim in the hands of late, perhaps, but sure and even-handed justice.

It is said, "*Indulge as much, and deny as little, as you can.*" This is hardly the plan of Nature, profuse as she is of her bounties. It is true, the words may be

explained and understood in a sense entirely correct. Such words as *can* and *possible*, are like buoys upon the water, shifting with every wind and wave. Everything depends on your *standard* of duty. Each teacher, each parent, *may* indulge all that he thinks he *can*, and yet differently from every other; and none beyond what he ought.

But, as the rule is generally understood and applied, it involves an error. Nature does not indulge us all she *can*, in the metaphysical sense of the word. She does not cosset us. She is kind at heart, but often rough in manner. She will on no account carry us in arms, nor banish every nuisance to oblige the fastidious. She drives her "iron sleet of arrowy shower" into many a fair and delicate face, and sends her piercing cold through all possible furs and mantles, quite to the shivering limbs of the poor invalid. It is infinitely far from being her plan to gratify every wish, that, in itself considered, might appear reasonable. Plainly she loves better a strong character, than the fond pleasure of dandling us forever. She would have us rule our own spirit, deny our own wishes, bear inconveniences, endure cold and heat, and wind and storm, hunger and thirst, watching and weariness. She would have us war a good warfare in this our natural life, and disciplines us accordingly.

The discipline of school, in its general spirit and tone, should harmonize with that of Nature's Author, and not vainly seek to oppose and thwart it. Nature cannot be changed, but can and must be followed. She is easy, and even indulgent, to her followers; but inexorably

hard to those who kick against her. The *Descensus Averni* is not so easy as it is to float along with the course of Nature, which is the standing will of God; nor is anything more thoroughly impossible than to resist and thwart her established order and course.

Let children, then, be trained, as the God of Nature evidently would have them; to deny themselves, to govern the eye, the ear, the thoughts; to quell the rising desire for things unlawful; to bear and to forbear; to be happy even without comforts; to be blessed without luxuries, in the simple, but exalted work of doing their duty. Bright and unfading is the crown of that teacher who thus inures many to the ways of righteousness.

It can do no harm, and must be beneficial in its results, to *approve all that can consistently be approved.* The teacher should always be ready and happy to say, "*That is right.*" The analogy of Nature confirms these observations. A conscience void of offence, and full of peace, the favor of the good, the smiles of Providence; these are proofs of the Author of Nature's approbation of right conduct. They are not bestowed with a stinted, but with a liberal hand, as though it were really His delight to smile on us, whenever our conduct is such as to put it in His power.

He does not stop at mere approbation, but largely rewards the faithful use of his gifts. Fidelity in that which is least, advances to the care of that which is greater, alike under the natural and moral dispensation of God. No false dignity, no stoic severity, hinders him from lifting the light of his countenance on the good and obedient, nor from pouring out his complacen-

cy, in full tide, upon them. Even here, in this life, he blesses imperfectly right behavior, far above what we might have expected, or could have had any courage to ask; with evident signs of somewhat more and farther in reserve, to be bestowed hereafter, to which this present is but a beginning.

If the Supreme and Infinite One feels, and without loss of dignity, with gain to his authority, can thus express complacency in good behavior, should *we* bestow praise with hesitating lips, half-giving, half-withholding, lest discipline should suffer, and smiles breed familiarity, insubordination, and contempt? Such results would only show that we had approved and rewarded in the wrong place. The principle would remain untouched. *Praise, then, where you can, if you would give discipline its full power.* The censure of him who can approve nothing, is worthless and ineffectual; and so is the smile of him who never condemns. But the censure of him whose delight is to bless, who seizes every opportunity to reward, and whose strange work is condemnation, comes with crushing weight. It forces the conviction that we are wrong. The frowns of those who never chide are as powerless for all purposes of discipline, as are pinching Northeasters and steady cold weather to start and ripen the fruits that make glad man's heart. If you would make your frowns effectual, smile when you can, and frown only when you must; and if you would use the rod to purpose, use it only when necessity applies the rod to you, but never fail to use it then. Both excess and deficiency will cripple your authority, and perhaps equally.

It is indeed a great error to *find fault never;* for the case of *no* necessity occurring is not to be expected. It is an error, fatal to authority and discipline. It argues want of discrimination between what is right and wrong, want of displeasure at what is wrong, or want of courage to make it felt. With such views of a person's character, respect, confidence, and love, cannot co-exist. Jupiter's log, even, were as good and respectable a governor. Should we respect even God, if, with such infinite occasion, such necessity, he never frowned? What would He be, more than any other post, if no disobedience could move him to wrath? We should despise him, as the frogs did the impotent wood let down from Jove. What cannot scourge, cannot alarm.

It is only those blessings which are meant for tests, that fall indiscriminately on man, and so seem not to distinguish the evil from the good. Such blessings as argue favor and loving-kindness, single out the dwellings of the virtuous, and fall never on the homes of the proud. None can think the Author of Nature to be of that good, easy character, which is equally pleased with all things, and which can never give pain. Nor will it be training our pupils for life as it is, if by letting what is wrong pass unrebuked, we lead them to think that the case will always and everywhere be the same.

The discipline of school should be conformed in its spirit and end to the discipline of that higher school in which our very birth and being make us pupils, and from whose lessons, painful often, but never unwholesome, there is absolutely no escape, though they may often

be administered without profit. He is a bad instructor, whose words or actions teach that Nature and Life are all sunshine and summer; as well as he who makes the impression that all is clouds and winter. It is our duty, by effectually discriminating between the good and the bad, the silver and the dross, to make our pupils realize that all shall be rewarded according to their works; incipiently, here: fully, hereafter.

It is a good rule, *not to repeat commands*, except to be understood. Every repetition, beyond what is necessary for this end, weakens discipline, and is a step downward from the seat of authority, easily taken, but hard to retrace. It is the fruit of weakness, and a fruitful cause of it in all discipline. I refer to the formal annunciation of the lawgiver's will, when a crisis is at hand; and would not disparage that copiousness of instruction alike found in Nature and the Bible, which is literally line upon line, and precept upon precept. There is but one Sinai, while the proofs and authentications of the Law there given are innumerable. Nature never coaxes, never burdens the air with repeated beseechings. She has her law. Disobey, and you suffer. This makes her discipline mighty. You know on what to depend. You are certain that what gravitates, burns, drowns, freezes, to-day, will do the same to-morrow, and forever. Nor is there any ground to hope, or motive to wish, that the universal Governor might be any less exact and uniform in his moral than in his natural government; and to us belongs, not complaint, but conformity.

It is the curse of poverty to be obliged to beg; and

poor indeed in influence must that parent or teacher be, who begins by commanding, and, after exhausting all the treasures, both of Xantippe and of Eli, ends by driving a bargain for obedience, and buys for compliments or candy, what should have been rendered at command.

Is it asked, What shall be done when a command, once given, and well understood, is not obeyed? *Make* it obeyed, is the answer. Is it asked again, *How* make the pupil or child obey? Punish, if necessary, because it is necessary, and as long as may be necessary, is the answer. This is the way, and the only way, to make punishments few, the pain of inflicting them little, and the good resulting great.

A spirit of true, unaffected benevolence is essential to all beneficial and successful government. Love must dictate all, even the utmost severity of discipline. Judgment must be, and must seem to be, a strange work, and mercy a delight. The teacher that would make his authority firm and strong, must be slow to anger, and ready to forgive. Let him learn the great secret of the Gospel's power. It is its *kindness;* it is the good-will to men, inscribed on every fold of its banner, inspiring every doctrine, animating every precept, every threatening, every invitation, which the Ever-living-Spirit makes mighty to break the proudest wills, and melt the hardest hearts. It is the kindness of a God that can punish, and which would be without force if it could not; but it is *kindness*, real, indisputable, infinite, universal. Who knows not the power of kind looks, and kind words, over the froward, that

have long been estranged from all sense of human charity? What vast power over minds and hearts belongs to him, to whom every pupil looks, and cannot but look, as his best friend! Confidence is everything in government; confidence in our judgment, in our love. What will not the soldier do for the commander in whose judgment, skill, and kindness he can trust? An army can be led to certain death by a Leonidas, whose bosom is the first bared to every danger, who takes the lead in every toil and sacrifice, instead of imposing burdens and requiring tasks which he would not himself touch with one of his fingers.

It would indeed be a mistake to suppose that the utmost kindness, and the utmost wisdom, combined, will secure universal obedience. There is frowardness which is more than a match for infinite wisdom and infinite love, and it is found not seldom. But, while we may not expect universal success, with our highest combination and best exercise of these indispensable elements, we can expect no true success at all without them. The obedience we may seem to secure, will be mechanical, forced, not from the heart, not tending to form a habit of doing right, not leading our pupils to govern themselves.

A government, wise and kind, will always be respected, though it may not always be obeyed; and respect, real and heartfelt towards us, is vital to all our usefulness in forming character, and is a great step towards success. Without it, we can do nothing; and with it, we can do much.

To that infinite and uncreated Source, whence all

light, all love proceed, let us reverently turn our obedient souls; and let it seem in our eyes none other than the worthiest and noblest of offices to reflect of those good and perfect gifts upon waiting eyes and willing hearts around us.

What more can a mortal ask than to stand between the Divinity and his fellow creatures, and reflect his light and love on their minds, distant from his throne only by one degree? Let no teacher despise his birthright, nor sell it, like unbelieving Esau. All-judging Heaven will mete us out a just and large reward, if we be found watching for and doing our duty.

LECTURE III.

MANAGEMENT OF THE SCHOOL-ROOM.

BY ARIEL PARISH.

The school is a miniature community, a section of society. It contains within itself all the elements of the body politic, of which it is a part. In it are the magistrates, officers of government, mechanics, agriculturists, the men and women, of whatever grade and employment, of the next generation. There, in embryo, is every passion and feeling incident to human nature. There, already appear those incipient habits, which, if left to their own downward tendency, will sooner or later degrade the man into the brute or fiend.

Like the invisible electric fluid which pervades all material objects, beneath, around and above us, when left to its own eccentric and devious course, deals destruction to the works of man and death to himself, but under the control of omnipotent mind, becomes a submissive messenger swifter than thought, subserving his wants, so the invisible spirit that dwells within that little community, is endued with a power for evil or for good, which finite mind can never comprehend.

Into whose hands shall be committed interests of so vast a magnitude? How can those who are to guide

that subtle agency learn their duty, so as to discharge it with all due fidelity to God and man? May we not fondly hope that this Association, whose career has so auspiciously commenced, may be greatly instrumental in raising up a generation of laborers, who shall be "apt to teach," and devoted to their profession? And while great men in high places, and a crowd of little men in their train, are heralding the virtues of *explosive cotton*, may it ever be the object of our highest ambition, to discover the great secret for producing *expansive minds!*

A thorough and successful teacher will exhibit in the discharge of his official duties, two prominent qualifications.

1st. Skill to impart instruction.

2d. Ability to govern.

On these will depend, almost entirely, his influence and usefulness. And however much he may excel in the one, he cannot on that account afford to be deficient in the other. It is true, that in the department of teaching, he may impart such a degree of interest to the subject, or he may present it in so attractive a manner, as to absorb all the attention of his pupils, and thus, for the time, forego the necessity of resorting to any apparent controlling power; — but this is only one of those desirable modes of so combining the elements of authority with the process of instruction, that only one, and that in its most agreeable attire, shall *seem* to the pupil to exist.

Important as the former must ever be admitted to be, the latter must nevertheless take precedence in prac-

tice, if not in actual merit. Allow me therefore to ask your attention to a few observations on the particular application of certain principles of School Government, before we proceed to notice the modes of administration.

That "order is Heaven's first law," is a sufficient reason why it should exist on earth, especially to those who desire any resemblance; and if anywhere on earth, it evidently should be found where the human mind is undergoing that purifying, renovating process, which shall prepare it for a holier influence, and fit it for its high destiny. But the common and almost only reason usually assigned, why order should be maintained in the school-room is, that those who wish to devote themselves exclusively to study and the exercises of the school, may do so without interruption or confusion.

This certainly is one very satisfactory reason in its favor, and would come near being conclusive, if two things were true, viz.: If the subjects contained in the text-books were the only ones to be learned or taught; and secondly, if pupils were mere machines, which could be set in motion and stopped, at the will of the master, as the engineer manages the locomotive. But if we rest satisfied with such reasoning, we fail to discover the full measure of benefit which a well digested system of government, judiciously administered, is designed to impart.

The ignorance of the child is not limited to the subjects comprehended in his text-books; nor is the teacher to be confined to them in his instructions. He is as ignorant of propriety in action, of the time when and the manner in which he may act, as he is of the

relation of number in arithmetic, or of latitude and longitude in geography. The passions and feelings of the child are usually stronger, and for want of reason and judgment, more uncontrollable, in proportion, than in adult age. If suffered to "grow with his growth, and strengthen with his strength," it is obvious that any amount of knowledge he might acquire, would not render him a safe, a trustworthy man. On the contrary, it would be like making an intelligent robber a sentinel over your treasures, or giving a madman charge of a magazine of gunpowder.

When, it may be asked, can the child ever be instructed so advantageously, with respect to human actions and his duties to his fellows, as when a moral principle is brought to bear on him, in which he feels a deep interest in its present application?

Among the ancient Persians, parents sent their children to school to learn justice, and we are informed that their teachers made it a prominent object, in settling the dissensions which occurred among the boys, to accomplish it in such a way, that the principle of right and wrong should be made as clear as possible to their comprehension, and so impressed on their minds as to influence them in all their future conduct. And it is a suggestion worthy of serious consideration, whether much more time rightly employed by us in a similar manner, would not prove as beneficial to the interests of society here, as among the heathen Persians. No teacher who is known to connive at injustice can stand f a moment before the public sentiment of his school, much less of society at large. Now let him direct that

sentiment, so as to act on any violator of justice, wherever he may be found, whether among boys in the little school circle, or among men, and he will perform a service of incalculable value to the human race.

A majority of the pupils in every school, need to have impressed on their minds, the great importance of *scrutinizing the motives* by which they are actuated, of appreciating the benefit both to themselves and others, to be derived from cultivating *honesty of purpose* in all their plans. They should know that confidence between man and man, is the only permanent foundation on which prosperity in business can rest, the only security for the continuance of those enjoyments arising from the social relations of mankind. It would be reasonable to suppose that in the school-room, some of the happiest opportunities might be found, to impress this principle on the young mind in the most effectual manner. Yet it is an idea by no means uncommon among teachers respecting school government, that nothing but *overt acts*, direct, palpable violations of order, should receive special attention. Hence it follows, that the master of the school in many instances, after a general declaration of what must and what must not be done, acts the part of executioner merely, inflicting exemplary punishment on the transgressor, as soon as he is detected, with scarcely an inquiry respecting the motive or the cause which prompted him to the crime, and he leaves him, without revealing to the pupil the folly of his act, or imparting a salutary hint which would prevent a similar occurrence.

The only palliation for a practice like this, which a

teacher can pretend to offer is, that he is employed to teach science; and if much of his time is occupied in explaining and enforcing *principles* of action, instead of right practice, he must fail of answering the expectation of his employers. True; but is he answerable for the mistaken opinion of his employers? If he is placed over the school because he is deemed a competent person for the office, why should he not act according to the dictates of his own judgment, according to his own understanding of the matter? If the members of a school need instruction more in those principles which should regulate their conduct among their associates, both in boyhood and manhood, then should the teacher's services be thus employed, even at the expense of the culture of the intellect and the acquisition of science.

It would seem that a moment's reflection would be sufficient to settle this question. What may we expect on the score of fidelity, either now or hereafter, from the boy who acts on the principle to which we have alluded? If he is not *detected* in doing wrong, he may do with impunity whatsoever seems desirable to him. The intention, the apparent inclination to transgress, he knows will not be rebuked, and even an unsuccessful attempt, if it can be made to appear that there was no actual transgression, will pass without punishment. By way of illustration, let us suppose the practice of whispering is strictly prohibited. A pupil places himself in a position to violate this regulation, but at the instant he has well filled his lungs with air, inclined his body to a convenient position, and placed his lips in a proper form for accomplishing his purpose, the eye of the mas-

ter rests upon him and he is called to an account. But he has not committed the act, and of course is released. What now will be the effect on his mind to influence his future conduct? If there is another more effectual method of creating that most detestable of all services, eye-service, it is not easy to conceive what it is. How much better to excite the love of well-doing, a sense of obligation to do right, and the habit of obedience to the demands of an enlightened conscience.

Such a mode of procedure too much resembles the practice of the ancient Spartans. Among them it was esteemed a praiseworthy act in the boy who could commit a theft without detection; and the lad who denied that he had stolen the fox, while it was at the same time gnawing into his vitals under his cloak, was deemed a hero and a martyr to virtuous principle. Why should we be so prone to copy the errors of the heathen Spartans and reject the more rational principles of the heathen Persians?

Another legitimate fruit of the skilful administration of school government, will be the establishment, in the mind of the pupil, of that important principle of action, *self-denial.* Impulsiveness, a propensity to gratify the *present desires* of the heart without regard to future consequences, is a common characteristic of the young and inexperienced mind. The indulgence of this passion is the mainspring to a large proportion of the infractions of school regulations. Thus, a pupil whose mind has been excited by interesting sports in which he has been engaged, and expects to enjoy without the school-room as soon as the hour of liberation arrives, can

hardly prevent his thoughts respecting them, from being uppermost in his mind, or easily refrain from communicating to his neighbor, even in the hours of study, something of the object of so much interest to him. Whether it be a clandestine gratification of appetite; the employment of a mechanical genius with the penknife, pencil, or other instrument; or the indulgence of a purely mischievous disposition, in the perpetration of little tricks when the mind should be actively employed in study, — they all tend to defeat not only the special object for which he attends the school, but also to retard others who are less under the control of such influence; and, in short, when such practices become general, as they inevitably will under a lax discipline, mental discipline will cease, the influence and moral power of the teacher are neutralized, and the whole object of the school is entirely subverted.

Perhaps no one thing needs more the skill and vigilant attention of the teacher, whose object is to impart thorough mental discipline and self-control, than these impulses, these springs of action in the young mind. How can he promote unity of thought, patient, energetic, long-continued mental application to a given subject, if the pupil may fill his mind, and surround himself with more attractive objects? Whatever is admissible into the school-room, of an *amusing*, or *entertaining* character, must be *unconditionally* at the disposal of the teacher.

But in the management of this important principle, we must look beyond the brief period of the child's school-days, for reasons why it should be rigidly ob-

served. If it be true that "the child is the father of the man," not only is his own personal welfare at stake, but the future interests of society at large, as much as those of that smaller community, the school, in the earlier influences of its operation.

In yonder village are two citizens whose mental and physical endowments in early life were apparently equal; their advantages for improvement in youth were alike; and at the outset, no common observer could have foretold which would be the more shrewd manager of his affairs, the wealthier, or more respected citizen, or the individual on whom fortune would be likely to confer the greatest good. But go into the workshop of the one, whose hammer may be heard "from early dawn till dewy eve," on whose door may be read in attractive capitals the motto, "No place for loungers," or on the walls within, "Business before pleasure," "No time for long stories," and a secret of his success is divulged. He early acquired the power of self-concontrol, of self-denial, of steady, undiverted attention to whatever object duty and his interests required. And need we ask why poverty stares the other and his family in the face at home; why he complains that people will not trust his word in business transactions; why his business diminishes and yields him so little profit; why he is not respected as much as others; and finally, why he begins to manifest an envious disposition towards his more prosperous neighbor, and moroseness and ill-temper towards all around him?

A single glance at the habits of the latter individual from his youth upward to the present hour, will reveal

the principal cause. Is there not a perfect consistency between the character of the school-boy, who with pockets filled with nuts and fruit, stealthily leaves his school duties to indulge his appetite, and the man who leaves pressing business at a stand at his shop, to spend a portion of his time in the neighboring grocery, in idle talk at the end of a cigar, or over a glass of intoxicating drink?

Is there not an analogy between the principles and practice of the reckless pupil, who spends his time to the neglect of his lessons in mischievous tricks, in communicating by the sly whisper, the written communication, or even the significant language of the fingers, or the expressive look of the countenance, in concocting schemes of amusement against the moment of release from present confinement, and the *man?* or rather, is it not the principle of the *boy* carried out into the practice of the *man*, who may be seen at all hours of the day in public places, telling and seeking the last news, discussing the particulars of the last horse-race, a willing witness or participator in the mob-spirit and lynching operation?

These thoughts have been thus expanded, that we may the more clearly determine the true character and real importance of those principles, respecting which it will be our next inquiry to learn how they may be most easily and efficiently carried into practice. Many others might be offered, but these are sufficient for our present purpose.

The leading idea connected with this part of our subject, which it is desirable to have impressed on every

mind, is, that in a wise and skilfully administered system of government, as much instruction can be imparted which shall be practically useful to the pupil and the world, *in after life*, as from the branches of study which are usually deemed the legitimate objects of a teacher's attention.

If there is any pertinency in the reply of the wise old Greek, who on being asked what he thought it most important for boys to learn, answered, "that which they will need to use most when they become men," then is our argument stren ghened by his testimony.

A French infidel is said to have asserted, that if he could have the exclusive control of a child, during the first five years of its life, he could teach it to violate every law of God and man without compunction ever after. Who shall draw the contrast between *that* man's labors and those of *another*, who as firmly establishes virtuous principles? It is not possible for the child to grow up with a perfectly developed and well-balanced character, without much instruction relative to that self-control and strict regard to the rights of others, and a knowledge of that propriety of action, which is demanded in all his intercourse with cultivated society.

It is unnecessary to dwell on the direct benefits the school will experience, if this department of instruction is conducted wisely with reference to the future. Indeed, present effect in the school may be taken as no uncertain indication of the future.

It must ever be a subject of anxious inquiry to the young and conscientious teacher, about to assume the responsible duties of the office, "How shall I conduct my school?"

He who undertakes to transform the crude material of wood or metal, into an article valuable for its utility, or beauty, or both combined, may address himself to his task with a degree of confidence wholly unknown to the artist, who undertakes to mould the invisible, indestructible spirit of man. A mistake in the one, may mar, or even destroy the material without irreparable injury; but in the other, an impression is made, which, like the slight inscription of a name on the smooth bark of a young and thrifty tree, is rendered more conspicuous by the lapse of time, and must remain as permanent as the undying spirit itself.

The first point, therefore, which the individual must settle, who proposes to engage in this business, is, "Have I the qualifications, *physical*, *intellectual* and *moral*, which the vocation demands?"

Let him who comes into this work with overweening confidence of himself, heed the monitions of the poet:—

"Each petty hand
Can steer a ship becalmed; but he that will
Govern and carry her to her ends, must know
His tides, his currents, how to shift his sails;
What she will bear in foul, and what in fair weathers;
Where her springs are, her leaks, and how to stop them;
What strands, what shelves, what rocks do threaten her;
The forces and the natures of all winds,
Gusts, storms, and tempests. When her keel ploughs hell,
And deck knocks heaven, *then* to manage her
Becomes the *name* and *office* of a *pilot*."

A feeble physician may safely and often advantageously prescribe for his patient, suffering under disease; but no individual of immoral principle, is competent to

prescribe for the moral improvement of another; nor can a feeble intellect greatly benefit another equal or superior to itself.

Taking it for granted, however, that this matter has been duly weighed and settled; that the individual is not only prepared to disclose the treasures of human knowledge, but is able to discover and control the springs of human action; that he can read human nature in all her Protean forms and changes; we will proceed to notice somewhat in detail, the "modus operandi," or practical application of principles, for carrying on the business of the school-room.

The first day, the first moment even, on which a teacher enters the school, as a new field of labor, is fraught with untold interest to the pupils, and not unfrequently with important consequences to the teacher. Probably at no time during his whole connection with the school, will every word he utters be received with so close attention, and every movement on his part be so closely scrutinized, as on this which invests a new supervisor with authority over the pupils, from whom new measures are expected. And here must occur the first conquest on his part, or the first concession. It is said that, "a thing well begun is half done," and it is preëminently true in this case; at any rate, it is questionable whether the teacher will ever do half he ought, if he makes a bad beginning here.

The first requisite of the teacher, as he enters his school and takes his station at his desk, must be *perfect self-possession*, based on a thorough conviction of his qualifications, and a determination to discharge his duty

in all faithfulness. It is a "*sine qua non*" for the time being, a concentration of all other excellences and qualifications. From this, in connection with his manner of address, his pupils will read the first chapter of school duties, under the new dynasty, before the teacher has had an opportunity to express his congratulations on meeting them. As he deliberately takes his seat, and casts his eyes over the company before him, as if to read the thoughts and intentions of every one, the brief silence of a few minutes will have an important bearing on his future action. All this can and should be done in perfect consistency with easy manners, and a certain degree of kind familiarity. At this beginning, at the very outset, gain the attention of every one, procure perfect silence, and with the *least apparent effort* possible. Set down the success of your first half hour, as your first victory, and be exceedingly cautious that you lose not an inch of ground afterward.

The idea entertained by some teachers, that it is best to let scholars have their own way, the first day or two, that the teacher may learn their dispositions and propensities, is a most erroneous and fatal one to all future success. They do not reflect that such delay will invariably be construed into weakness and inefficiency; moreover, that it is much more difficult to *create* order out of confusion, than to *preserve* it before disorder commences. The pupils will discover more of the master's weaknesses in the time, than he can of their mischievous disposition; and thus *they* gain the advantage by the delay, and are encouraged to do what, perhaps, they never would have conceived of doing under

different circumstances. Every teacher of experience knows, that evil dispositions and actions will develop themselves quite fast enough to suit his convenience, under the best regulations.

The next trait in the teacher's character which it is highly important that the pupils should readily perceive, is, *that he has their improvement, their present happiness and future welfare, at heart.* While decision, promptness, and energy are apparent in all he does, they must all be softened by that "*suaviter in modo*," — that apparent kindness and gentleness of manner, which shall give assurance, not only that the relation of teacher and pupil is to be a profitable one to the latter, but also a pleasant one. Let this be done, and the pupil will both appreciate any pleasing duty that may be assigned him, with more grateful feeling, and undertake difficult ones with greater cheerfulness and energy.

At the beginning of your school duties, it is not only necessary to be particular with respect to your own manner of action, but likewise to the language you use, and the sentiments you express. Let the object for which the school is established, and theirs in coming to it, and the expectations of their friends as to the result of their present undertaking, be clearly stated. As you stand in the place of the parents, for the time, it is important to address them with all the interest and affection of parents, as well as with their authority.

If the opening of a railroad, or the introduction of fresh water from a pond into a city, is worthy of a little ceremony, congratulations, and sententious speeches, to attract public attention to the object, and to express an

interest in it, the occasion of opening anew the fountains of knowledge to the rising generation, can certainly be a matter of no less consequence; and well would it be, if committees and parents would unite with their teacher and children, on such an occasion, to impart an impulse to the enterprise, which should render failure next to impossible. But in the absence of any such auxiliaries, let the teacher "define his own position," lay out the work to be done, assign each his duty, make the obligations of all clear to the comprehension of every one, and he may then go cheerfully and hopefully to his labor.

The introduction over, all preliminaries being rightly adjusted, *the business habits and tact* of the teacher will next be tested. And here is an element of no trifling value. No other vocation in the world can dispense with these, and be eminently successful; it is of superlative importance to the teacher. He who can devote his attention to but one thing at a time, and whose faculties are taxed to do that, will soon find, that while he is abstractedly engaged at one point, the satellites of his little school system will be revolving in epicycles around him, or wandering into illimitable space, beyond the reach and influence of his gravitation.

In most systems of intricate mechanical combination, it is usually the sole business of the superintendent, under whose charge they are placed, to direct the motive-power, and see that every pinion, wheel and band performs its appropriate office. Here his duty ends. But the superintendent of school-room machinery, is not only straightened for want of the desirable quantity and

quality of motive and controlling power, and by imperfect machinery, but he has superadded to that an entirely distinct profession, viz., that of factor. Not only must he guide his machinery, but he must run after the market to dispose of his goods at the same time.

Those who understand the ardent, excitable temperament of children, and their impatience of delay, will readily perceive that, for these reasons, *previous arrangement and perfection of the plan of school operations should be effected*, that there may be as little hesitation and delay as possible, when the hour arrives for its use. But, in addition to the immediate benefit to be expected from it, is another quite as momentous. The teacher should be a model for his pupils in every thing he wishes them to be. Therefore, if he would prepare them for an accurate, systematic, prompt, energetic, and successful transaction of business, in whatever pursuits of after-life they may be concerned, he should exhibit all these qualities before them in the daily business of the school. But never is it more important than at the *beginning* of his administration, when the mind of the pupil is comparatively free to observe every movement, and alive with interest to know what the new teacher is about to do, and to learn his manner of performing his duties. At such a time, a tardy movement or hesitation would be looked upon as indicative of ignorance of duty; a precipitate action, involving blunders, or the practice of doing just what may happen at the time to fall in the way, without premeditation or system, would soon create confusion, amidst which no teacher could long sustain himself.

And this suggests the next indispensable element in the management of a school, viz., *a systematic arrangement of all the duties to be performed.* This must be based on the principle of having a *definite time* for the performance of every duty, a *proper place* for every thing, and, as far as may be, a *specified manner* of doing every thing pertaining to the school-room.

It is recorded of some of the most distinguished men the world has ever produced, that one prominent secret of their success is attributable to the systematic manner in which they attended to the business of their professions. If this practice is advantageous to great men individually, it must be equally so, at least, to men of lower grade, where a greater number of interests is involved, in an association of individuals.

A forcible illustration of this position many of you will recall to mind, who have visited that celebrated establishment for the manufacture of fire-arms, the Armory, in the town where I reside. It is the business of one man to cut off the portion of iron from the bar, which is to be wrought into proper shape to form a part of the gun-lock. A second workman gives it the rough outlines of the shape it is to assume when completed. The rough file of a third carries it one step onward toward completion. Other nice processes follow, until the hand of the polisher gives it its "finishing touch." The Inspector, after scrutinizing it with a practised eye which imperfections cannot escape, signifies his acceptance, and the part is fitted to its appropriate place in the lock. And, such is the perfection of the system in this establishment, that, among hun-

dreds of men employed, and out of hundreds of thousands of pieces which come from the hands of the workmen during a year, rarely does a solitary defective piece of work escape detection, and, when discovered, it is at once returned to the man to whom the defect belongs.

If skilful workmanship, and the great amount of labor performed there in a given time, be considered, perhaps the whole range of mechanism throughout the world cannot furnish another example to illustrate more strikingly the importance of systematic action. But who can tell why it is the public are more interested in employing vigorously this principle in creating instruments of death, than in opening the well-springs of life to the immortal mind?

In many of our large schools in the cities and large towns of our Commonwealth, system is observed with some considerable degree of precision; but in a large proportion of the schools it is believed that the principle is neither appreciated nor practised to any very valuable purpose. It is not overlooked, however, in that great institution, the army, in which men are taught expertness in killing their fellow beings. There, it is the chief agency which produces the difference between "regular, disciplined troops" and the "raw militia." It is not neglected in the cotton manufactory, where the extent of the dividends on the capital invested, depends on the quantity and quality of salable fabric produced from the raw material in a given time. And when we find our schools under a regimen approximating in strictness to either of those just named, we shall find a power

and efficiency in them, or rather emanating from them, to diffuse itself through society, which will work more astonishing results than have yet been witnessed.

One thing more remains to be noticed, and I leave this part of the subject.

The teacher must have the coöperation of his pupils, in carrying into practice his views and plans. The more perfectly this point can be gained, the more sure and triumphant his success. No pains,—no efforts to secure this object will be too great, if the results to be attained be duly estimated. Indifference even, not to name open opposition to your system of operations, is not to be tolerated.

But it may be said,—"This is the sum and substance of all our difficulties,—the Gordian knot of school government;" and the question returns again,—"How can the thing be done?"

If a non-conforming, alienated spirit is general and deep-seated in any school, the teacher's first and wisest course is, to examine himself most rigidly, and determine impartially whether the fault be not in himself. If not, it is a most unreasonable, and, I may say, uncommon school, if, by kind and judicious management, the general sentiment cannot be changed and set right. If the difficulty is confined to a few thoughtless, insubordinate individuals, follow them in the spirit of familiar and affectionate regard for their welfare,—in the light of reason,—in view of their own interests,—the welfare of the school,—and, if need be, of your own authority, and the application of such power as you possess by virtue of your office,—until they surrender

at discretion, or shall be ejected as unworthy of the privileges of the institution.

The principal sources from which issue influences tending to weaken the coöperation of pupils with their teachers, are deemed to be the following:

I. *Ignorance.*—*Ignorance of propriety* as to *time*, *manner*, *place*, and *duty*.

It is true, the pupil attends upon school duties *because* he is ignorant, and needs instruction; so that, in the nature of the case, this evil must ever be a natural concomitant of the teacher's vocation. It becomes, then, his *peculiar* duty to discriminate between transgressions arising from this source, and those which spring from malice or dishonesty.

II. *A partial incapacity to control and use the mental faculties aright, even under the strongest resolutions to do so.*

It is a part, and a very important part of a child's education, to overcome the *fitful, impulsive propensities* which always govern the undisciplined mind. What teacher has not often found transgressors ready to acknowledge the error of their ways when kindly reasoned with,—evidently *sorry* for what they had done, and *determined* to do right *in future;* yet under the next temptation they are overcome, and are apparently as far from rectitude as ever?

Now, while both these characteristics demand great *clemency* from the thorough disciplinarian, they are never to be treated in a *feeble* and *inefficient* manner. *Ignorance*, and an *unrestrained spirit*, whether found *in* the school or *out* of it, are capable of producing any

amount of mischief imaginable. By imprudent, violent measures, either of them may be driven to an irreclaimable distance beyond a teacher's control; but with judicious action, and unremitted attention to every phase they may assume, seldom will a case fail of yielding to suitable remedies. At all events, they must never be suffered to pass unnoticed.

III. *Previous occupation with more interesting objects, of a different character from what the school affords; or having habits already formed, foreign to the duties of the school.*

"No man can serve two masters;"—nor can children, who are allowed to roam at will about the streets or fields, to seek amusement from every source to which inclination may lead them, be easily induced to conform rigidly and heartily to such systematic action as a good school requires. Unless the exercises of the schoolroom can be rendered more attractive than objects *without*, although the bodies of the pupils may be confined for a specified time within the building, the attempt to call up any mental action will be nearly as futile as to undertake to arouse to consciousness and thought the seats they occupy. It is this class, and those of *indolent* habits,—the lazy physically and mentally, from which proceed,—

IV. *Inattention,—heedlessness and indifference to the requirements of the teacher.* There will very naturally follow,—

V. *Trifling, playfulness, communications, inclination to mischief, wilful neglect or evasion of duty, and*

finally, open opposition to it,—a rebellion against the authority of the school.

The particular modes of managing these different phases of character, must be inferred from the general scope of the lecture; time will not allow me to dwell on them.

There is one principle, however, of so much importance in its application, so effective in its operation when skilfully applied, that I shall venture to enter somewhat into a detail of its use.

It is the principle of *prevention*, or *the removal of every cause for transgression*, as far as possible, from the pupil.

The following case will serve to illustrate the *general* application of the *preventive principle.*

Some few years since I became acquainted with a school consisting of some 175 scholars. In the same building were two other schools, and the aggregate number of pupils accustomed to assemble on the school premises was not less than 300. It had been the practice among the children from "time immemorial," to collect on the school grounds, at all hours before and after school, from sunrise in the morning till dusk in the evening, for the purpose of play. So accustomed had they become to their practice,—so absorbed were they in this object, that they seemed to regard it as one of their "inalienable rights;" and one would have supposed it was the subject of their first waking thoughts in the morning,—of their evening meditations on retiring to rest,—and the source of the dreamy visions of their midnight slumbers. The consequence was, that

among the great number easily called together in the centre of a large and densely populated village, out of amusements innocent in themselves, grew a boisterous, reckless spirit,—an impatient, excitable state of mind incapable of listening to, or regarding rational requirements that conflicted in the least with their views and feelings,—a habit of disputation, rough contradiction, and general ill manners,—coarse language, profanity, deception and falsehood, and not unfrequently angry contention among themselves, accompanied with foul epithets and bloody blows.

Nor was this all. Within the school-room, the duties of the place were of secondary consequence to the objects uppermost in the minds of the pupils. Patient, persevering study and mental discipline were out of the question. An uneasy restlessness,—an incipient spirit of insubordination, seemed to be breathed out, and to pervade the very atmosphere of the school-room. A Vandal spirit was exercised on the school building, within and without; upon the fences, and whatever else of a destructible nature came in their way,—as if the school-room and its appurtenances were provided at the public expense, as a sort of safety-valve for the neighborhood, where they might lawfully exercise their destructive and disorganizing propensity with the least danger and inconvenience to their friends and the public.

Now, had an attempt been made to correct all these evils by the infliction of punishments, by vigilance, persuasion and reasoning, it would doubtless have required more than the united virtues of a Job, a Solomon and a

Samson, to have accomplished it. But a different course was taken.

A regulation was adopted by the teachers and sanctioned by the committee, forbidding any scholar to come on the school grounds till *fifteen* minutes before the opening of the school, or to remain a moment after its close without express permission. The result was, the immediate disappearance of almost the whole catalogue of crimes and misdemeanors which had before so severely tasked the teachers and degraded the school into a Bedlam. It was the first grand step towards renovating, elevating the whole mass of pupils, and giving them a conception of what a school ought to be. Their minds were diverted from a most disastrous course of action, and directed into a channel calculated to lead them to an entirely different result.

In order to illustrate more fully and particularly the point in question, I shall venture to describe a practice which I have pursued for some two years; and with the utmost confidence, derived from actual experience, can assure teachers that many and great benefits may be derived from it, without any concomitant evils.

A manuscript book, very plainly written, lies upon my desk in the school-room, containing an embodiment of all those principles and practices relating to an honest and faithful attendance on school duties, which tend to show the pupil who may need such aid, what he ought to do, and what he ought to avoid doing. Its precepts are arranged under appropriate heads, expressed as *concisely* and *clearly* as possible, that no

opportunity may be left for perversion or misunderstanding.

It is not entitled a "Book of Laws,"—for in all it contains, no penalties are annexed. It is not called a "Book of Rules and Regulations,"—for that would be too formal for our purpose. It bears the simple title of "*A manual of School Duties for the use and benefit of the pupils of the Springfield High School.*"

In order to convey a clearer idea of the character of this little manual, and with the humble hope that some of the younger members of our fraternity may derive from it some useful hints, with less toil and care than it has cost its author, a considerable portion of the manuscript is here presented.

"TO A NEW PUPIL ON ENTERING THE SCHOOL.

Most pupils enter school with the expectation of obtaining a knowledge of the *studies* they pursue; also, of conducting so as to gain the *general approbation* of their *teachers* in school, and of their *friends* at home.

Sometimes, however, scholars *fail* of learning as much as they expected; and often are reproved, or punished for misconduct because they were *ignorant* of what they should have done, or was expected of them.

In order to save the pupils of our school from being mortified through ignorance of duties that may be required of them; also, if there should happen to be any among our number who wilfully do wrong, and plead that they never knew they must not do so, these pages are prepared; — to guide those who are willing to do right, and to leave no excuse to those who may be disposed to do wrong.

It is taken for granted, that your special object in becoming a member of this school is, to obtain such benefits as it

may be able to afford, for the *improvement of the mind*, that you may be more *useful:* — for the *cultivation of your manners*, that you may be better able to render yourself agreeable to those around you; — for the cultivation of your *moral feelings*, that your *own personal happiness* may be increased.

While it is expected that the *teachers* will be faithful in imparting instruction and in directing the general operations of the school, in the most thorough and agreeable manner; certain duties no less important for the success of the school are to be faithfully and honestly performed *on your part* as pupils.

Those scholars who know what is right, and always endeavor to do right, seldom need to be reminded of what they should do, or what they should not do. Others need frequently to be admonished that they are wrong, that they are doing an injury both to *themselves* and their *schoolmates*, as well as to the *teachers* who instruct, and their *parents*, who support the school.

The following directions are given, that all may know, at the beginning, what their duties are, as pupils, and on what conditions they are permitted to enjoy the privileges of this school.

SECTION A. — GENERAL DIRECTIONS.

I. Resolve, on being received as a member of this school, *to comply cheerfully* with all the requirements of the teachers; and faithfully perform every duty assigned you.

II. Resolve, that no *impropriety* or *indecorum* shall ever appear in your *actions* or *words*, while connected with the school.

III. Always manifest and cultivate a *kind* and *accommodating* disposition towards *schoolmates*,—and *respect* towards *teachers*.

IV. At all times let the school-room be regarded as *sacred to study* and *mental improvement*. Never indulge in *rudeness, childish trifling, loud and boisterous speaking*, or *anything* that would be considered unbecoming in genteel company.

V. Resolve, to lend your influence in every possible way, *to improve the school*, and *elevate its character*.

SECTION B. — DEPORTMENT.

PARTICULAR DUTIES.

Remark. It is as much a part of your education to correct bad habits and obtain good ones, — to cultivate good manners and learn to conduct with propriety on all occasions, as to be familiar with the studies pursued in school. Read carefully and remember the following particulars.

STILLNESS.

1. On entering the school, pass as quietly as possible to your seat, taking care to close the door gently, and avoid making unnecessary noise with the feet in crossing the room.

2. Take out books, slates, &c., from your desk with care, and lay them down in such a manner as not to be heard. Avoid making a rustling noise with papers, or noisily turning over leaves of books. Never let the marking of a pencil on your slate be heard.

3. Be careful to keep the feet quiet while engaged in study; or, if it be necessary to move them, do it without noise.

4. In passing to and from recitations, observe whether you are moving quietly. Take special care if you wear thick shoes, or boots, or if they are made of squeaking leather.

5. Avoid the awkward and annoying habit of making a noise with the lips while studying.

6. At recess, pass slowly out,—and return in the same manner. Leave all sports and noise outside the walls of the school building.

7. *Scuffling,—striking,—pushing,* or *rudeness* of any kind must *never* be practised, in the least, *under any circumstances*, within the school building.

SECTION C. — PROMPTNESS.

Mottoes.—'Never delay till to-morrow, what you can do to-day.' 'There is no time like the present.' 'A stitch in time saves nine.'

Remark. A lounging,—idle,—lazy scholar is like a drone in a bee-hive, not to be tolerated. In the same class must be placed those scholars who are heedless,—who are never ready to do what is required of them, until individually reminded of duty,—or who require constant prompting to make them do right. Therefore, observe,

1. Every scholar should endeavor to *ascertain his own duty*, and promptly perform it.

2. *Be punctually at school.* Be ready to regard every signal without delay,—to commence study, at once, when 'study hours' begin,—to give immediate and undivided attention, when a teacher addresses you, either individually,—with the class,—or with the whole school.

SECTION D. — NEATNESS.

Motto.—'A place for every thing — and every thing in its place.'

Remark. The habit of observing neatness and order, should be cultivated as a virtue.

1. Let your shoes or boots be cleaned at the door-steps; always use the mat, if wet, muddy or dirty.

2. Never suffer the floor under your desk, or the aisles around it, to be dirtied by papers, or anything else dropped on it.

3. Avoid spitting on the floor. It is a vulgar, filthy habit.

4. Marking or writing on the desks, walls, or any part of the building, or school premises, with pencil, chalk, or other articles, manifests a bad taste, or a vicious disposition to deface and destroy property. None but a vicious, reckless, or thoughtless person will do it.

5. Knives must never be used in cutting any thing on a desk.

6. Particular care should be observed to avoid spilling ink any where in the school building.

7. Let your books, etc., be always arranged in a neat and convenient order in your desk and upon it.

8. After using brooms, dust-brushes, etc., always return them to their places.

9. Be ambitious to have every part of our school in so neat and orderly a condition, that visitors may be favorably impressed with this trait of our character.

SECTION E. — SCHOLARSHIP.

MOTTO. — 'Knowledge is power.'

REMARK. *Three things* should ever be sought for by the scholar in all his studies and recitations. They are the *index of scholarship*.

I. AIM AT PERFECTION.

II. RECITE PROMPTLY.

III. EXPRESS YOUR THOUGHTS CLEARLY AND FULLY.

1. Let the tone of voice be distinctly audible and perfectly articulated. Let your words be chosen with care, so as to express your thoughts precisely.

2. *Resolve* to solve every difficult point in your lesson yourself, (if possible,) rather than receive assistance from another.

3. Have studies enough to employ all the time you can devote to school duties.

4. Scholars are in no case to assist each other about their lessons, in study hours, except by permission, for very special reasons.

5. Set apart a specified time for learning every lesson, and faithfully improve it.

6. Learn every lesson as if you meant to remember it always, and not as many do, merely till recitation is over.

7. Learn your lesson as long beforehand as possible. You will remember it all the better, especially if you review it just before recitation.

8. Do not rest satisfied with learning your lesson so as to '*guess*' you can say it; be able to give a clear and full account of it when you recite.

9. What are the three important characteristics of a perfect recitation? Repeat them.

SECTION F. — RECITATIONS.

REMARK. The object of the recitation is, that the teacher may have an opportunity to ascertain what part of the lesson the pupil has, or has not learned, that he may be able to explain to him what he may not have been able to master alone. Therefore,

1. Give the *strictest attention* to the instructions of the teacher, and the *recitation of each pupil*, during the recitation.

2. Resolve that *you* will answer *every question* your teacher may ask you, at each recitation.

3. Observe carefully *every question* which the teacher asks the *other scholars* of the class, and see if *you* can *think* of the proper answer *before* it is given by them.

4. *Never* interrupt a teacher, or a scholar, while he is speaking. Never speak in the class, except when permitted or required by the teacher. Always speak *to the teacher*, if you speak at all. Never contradict or dispute.

5. Assume a becoming position of the body during recitation; sit upright,—let *both feet* rest on the floor, and if there is no use for books, &c., let the hands be folded.

6. Resolve at the *beginning of each day*, that your recitations *for that day* shall be *perfect*. (See Section E, Nos. 6 and 8)

7. A scholar must never stay out of recitation, *because* he 'has *no lesson*.' If you have a good excuse, give it to your teacher, and go and hear the others recite.

8. A scholar must never have *any thing* in his hands during recitation, nor during study hours, except what *strictly belongs to the exercise* in which he is engaged.

MISCELLANEOUS.

1. *All communications with the scholars are to be avoided* during the *hours of study* and *recitation*. This comprehends whispering,—writing notes, or on the slate,—signs, &c. Every pupil should study as if there were no one else near, or in the room, with perfect silence.

2. Ask questions about lessons of teachers to whom you recite; as they are responsible for your improvement;—otherwise some may be overburdened with business which properly belongs to another.

3. No books are to be read in school hours, except such as belong to the studies and exercises of the school.

4. Never mark or deface books, &c, with pen, pencil, &c.

5. No scholar should go off the school grounds during recess, except with permission.

6. Never meddle with the desk or property of another scholar, without liberty.

7. Caps, bonnets, and all outer garments must be placed on the hook assigned to each pupil, immediately on entering school.

8. Boys must never wear caps or hats in the school-room."

Any other directions may be inserted under the last head that the conditions of the school require. Only a few have been selected from the manual, to illustrate the mode of fixing requirements before the eye of the pupil, in the easiest and most effectual manner.

From the foregoing extracts, may be learned the character and spirit of the little *guide book* which is placed in the hands of my pupils, or from which portions are occasionally read to the school, accompanied by such remarks as circumstances seem to require. It will appear obvious to every one, that it is nothing more than a collection of *proprieties* and *improprieties*, embracing the essential parts of all duties to be performed, and errors to be avoided in school.

But the question may arise in the minds of some, inasmuch as no penalty is annexed for disregarding the precepts thus presented, "How may any special benefit be expected from them?" In reply to this question, a few of the advantages which experience has tested, may be briefly stated.

1. From this "manual," every scholar on entering school may be made acquainted with the teacher's *standard*, or the particular character which, in his view, a school should assume. No individual can well

avoid perceiving, that *he* or *she*, as well as the teacher, *has something to do* in giving it that character. Every precept may be considered as binding on the pupil,—requiring as strict observance, as if specific penalties were annexed to each; with this advantage, that it allows the teacher, in practice, all the latitude he may choose to take in applying them, under various circumstances, to different individuals. Whilst they should, and usually do commend themselves to the conscience of every reasonable pupil with the force of *law*,—yet if there are exceptions, they may with quite as much propriety attach the authority and penalty of law to any one, or more of them, for a special occasion, as if the same had been uttered *verbally* for the same object.

2. It serves well to *indoctrinate* a new pupil into the requirements and customs of the school. When a new scholar is admitted into the school, few teachers have sufficient leisure to sit down and impart all the information the pupil should possess, in order to commence advantageously both to himself and the school. But let him spend the first half day with the foregoing little *chart* before him, at the same time observing, as far as he can, the operations of the school-room, and he will not long be at a loss to know how to set his sails, and direct his course for the "exploring voyage" on which he is about to embark.

3. It saves many from *censure* and consequent *discouragement* who are really *ignorant of their duty*. It is doubtless true, that multitudes in our schools are set down as *obstinately perverse* and opposed to the authority of the school, whose principal sin is that of *igno-*

rance. Let this code be the *first lesson* for that scholar to learn who seems not to know his *place* or *duty;* and if after that he is found a transgressor, then it may be said with better reason, that he who knew his master's will, but did it not, "shall be beaten with many stripes." (Luke 12: 47, 48.)

Repetition of requirements is always found necessary by every teacher, with the *dull* or *careless* pupil. Let such be required to *read often*, or, if necessary, *commit* to *memory* what pertains to his case, and it will prove a more effective stimulus than those vocal repetitions, which sometimes obtain the appellation of scolding.

4. It takes from the transgressor all excuse for wrong-doing;—renders him a more conspicuous violator of right, and calls down upon himself a more general voice of condemnation, because he sins against greater light.

5. It preserves *uniform practice* in the *general* operations of the school.

There are two objections which conscientious and able teachers sometimes urge against everything in the form of *written* directions, or regulations in the school-room. "First it seems to multiply, unnecessarily, the number of *requirements* in the government of the school, and the pupil unable to retain all in mind, is apt to disregard the whole." Some teachers go so far as to say, "I have but one rule for my scholars to observe, and that is, 'Do right always.'" And yet are they not compelled to decide continually for the pupil as to what is right, or correct his errors of judgment or will? Would not the same objection be valid against the moral

precepts of the Bible, or statute laws in society at large? Inasmuch as children are more ignorant and inexperienced,—have less inducement to acquire what is *right* than what is *desirable* on their part, it would seem reasonable to suppose that the more minutely, clearly, and permanently their obligations were presented to them, the better.

A second objection is, that "if *written* requirements, constantly before the eye, are often violated with impunity, all requirements will soon become a dead letter, and government will be thereby weakened." If precepts are suffered to be violated often with impunity in any school, whether written or oral, it may be safely concluded that there is little government or authority there to be weakened. There *is* reasonable ground for objection against written prohibitions and requirements where a *definite penalty* is annexed to them, inasmuch as it leaves the teacher no *discretion* in the case. It is, in my opinion, seldom expedient to declare beforehand, *what punishment* shall follow *any* transgression in school government; and what is objectionable in written regulations, would be equally so in oral. The wiser course undoubtedly is, to impress on the mind of the pupil in the clearest, most indelible manner possible, the true moral character of *right* and *wrong* by the best means within the teacher's power, without regard to any penalty, till occasion shall demand one, and then let the teacher act as circumstances require.

Having placed in the hands of the pupil the general outline of his duties, as a measure to prevent his falling into errors, from which it would cost the teacher per-

plexity and labor to withdraw him, a *series of preventive* measures may be adopted which will tend to strengthen his authority by the coöperation of his pupils. The present occasion will allow me to do but little more than name some of them.

Among the influences *without* the school-room, perhaps no one is so important and effective as occasional *calls* upon the parents of the children, not forgetting to recognize the children as your younger friends. Have you a perverse, rebellious pupil to deal with? It is absolutely necessary for the teacher to know the views and feelings of the parents, and that they know his likewise. Where all the circumstances of the case are understood between the parties, and coöperation can be obtained between parents and teacher, any serious difficulty with a pupil can hardly be expected. If the parents are even inefficient or worthless, the teacher will labor much more advantageously by knowing the exact influence he has to contend with *at home*, as well as at school. But if they are of the right stamp, and sympathize with him, he will feel their favorable influence and support from the beginning of each day's labor to its close. This is a field which teachers are too prone to neglect, but which, if cultivated, will yield an abundant harvest.

Much might be said of the favorable influence of a *well-selected* and *well-conducted* library in a school. The latter is of but little less importance than the former. The weekly return and drawing of books, the pleasant excitement from the business-like manner in which the drawing should be conducted, in addition to the pleasure

derived from reading interesting books, may be made greatly to enhance the agreeable associations which always cluster around a well-managed school.

Many teachers have a happy mode of seizing on the best opportunity for relating interesting facts, or an anecdote accompanied with a good moral, or an instructive story. A free conversation respecting prominent passing events in the place, serves to bring all minds to contemplate a single object for a few minutes, when they can be easily diverted, at once, to the appropriate duties of the school. The following, which occurred sometime since, may be taken by way of illustration. In the midst of a little uneasiness and distraction of the school, the teacher suddenly says: "The scholars may suspend their studies,—I wish to ask a question. I am told that about two hours before school this morning, the scaffolding on a large brick building, up the street, fell, and badly injured, or killed several workmen. Can any one tell me the truth of the report?" Fifteen or twenty hands are raised in different parts of the room. "John, what did you learn about it?" "There were five men on the scaffold; three were killed, and two almost killed." A general sensation is manifest through the school. "Thomas, what do you hear?" "There was only one man killed, three were badly hurt, and one was not injured at all." William says, "The man is not dead yet, and the rest are not hurt very badly." In this manner, many have an opportunity to tell what they know of the event,—the minds of the pupils are drawn off from the objects which were producing confusion,—the teacher adds a

word on the evils of exaggerating exciting reports, or attempting to tell what one does not know; also urges the necessity of observing caution when necessarily exposed in dangerous circumstances, — and then diverts the attention of all to their duties, after which, the usual quiet and order succeed. The whole need not occupy more than five or six minutes. Every movement of this kind, however, must be managed with judgment and skill, or it should not be attempted.

The simple process of suspending all exercises, and obtaining *perfect stillness* for a *single minute*, so that a clock or watch may be heard to tick, frequently operates like a charm. Most scholars have little idea of a still school-room, till they learn it by some such experiment; nor of the noise they make, except by contrast.

The tranquillizing, refining influence of vocal music has too long been known and practised to need recommending. In no place does the cheerful song fall more gratefully upon the ear, than in commencing or closing the duties of the day, or occasionally breaking out in the midst of the busy scenes of the school-room. The most perfectly ordered school, without this, lacks an essential ingredient. It is like the beautiful rose, without its fragrance.

"By music, minds an equal temper know,
Nor swell too high, nor sink too low:
If in the breast tumultuous joys arise,
Music her soft persuasive voice applies;
Or when the soul is press'd with cares,
Exalts her in enlivening airs."—*Pope's Celia.*

The active, skilful teacher, will add similar devices for giving variety to the exercises of his "mansion," according to the interest he feels in the subject, and the versatility of his genius.

One other topic demands a brief notice, and these remarks shall be brought to a close. What shall be the mode of treating the transgressor, whom all modes of prevention have failed to reach?

If the circumstances of his case render it expedient to retain him, still in his incorrigible state, a member of the school, it is obvious that he must be *prevented* from exercising a *deleterious influence* on others; and, if possible, should be *required* to *yield a cheerful obedience* to the constituted authority of the school. The former may be partially effected by cutting him off, for a time, from all intercourse with his companions; the latter will require a process adapted to the peculiar nature of the case.

Before you stands the offender, a being in whose young bosom are implanted the elements of reason and immortality. But another element has been at work, which, if suffered to gain the ascendency, may convert him into an enemy to his own best interests,—an enemy to his race. In what the teacher accomplishes towards removing the evil principles that reign within, and supplying that which is benevolent and good, he has a deep interest, although not willing to admit it; every member of society with whom he may come in contact, or over whom he might exert an influence, has a deep interest.

To operate through the medium of *reason*, would seem to be the more appropriate mode of correcting obliquity of *mind* and *will*. Let reason be used, by all means, to its fullest extent. But *cool reason* and *hot passion* very seldom unite, and form a perfect union, without the intervention of a *third ingredient*.

I shall not here discuss the merits or demerits of the different modes of inflicting punishment upon the offender. *Moral suasion will answer its end, where there is moral principle to act upon, but is altogether inefficient without it.* When *sensibility* is exiled from the *mind* and *heart*, occasion will render it expedient,—even necessary, sometimes,—to restore it by external applications,—or, to borrow a medical term,—by *counter irritants*. But the *time* and *manner* of performing this delicate operation is a matter of the utmost importance.

Corporal punishment can never be successfully inflicted in the heat of passion, on the part of the teacher, nor on the part of the pupil, unless a *sense of justice* of the punishment, and of its necessity, likewise, pervade his mind,—circumstances not likely to occur. He must be conscious that the teacher has taken every *reasonable precaution* to *prevent* him from *wrong-doing;* and that the punishment to be inflicted is really the *last resort*, after the failure of other resources.

The *time* and *place* of inflicting punishment are worthy of consideration. You may perform an operation on *material* substances *hastily*, with success; but to move the passions aright,—to convince the reason,—to convert the disaffected, is not often the work of a moment. It is evident, then, that the hours which

should be devoted to *instruction*, ought to be used as little as possible, for the *punishment* of transgressors. Your object is to produce in the offender a full consciousness of his error,—to bring him from a state of *opposition* to you and your authority,—to coöperate with you in behalf of the general interests of the school, and that with a *cordial, cheerful good-will.* The thing cannot be done,—if the case be at all serious, and it does not demand punishment if not,—without deliberation; seldom can it be done without much reasoning and illustration that it is the only wise course for the pupil. Indeed, my experience leads me daily, more and more, to call the attention of the transgressor to his infraction of duty in the mildest and most quiet manner: make a memorandum of it, and have a private interview with him as soon as opportunity will admit; especially in cases requiring reproof or punishment. The consequence is very apparent, even with those who have been reckless transgressors; that they dread the *slightest* indication of censure, when it is uncommon for *any* to receive it, much more than formerly, when it was *so* common that almost all, the comparatively good, as well as the vicious, expected a share, and took it as a matter of course. It dries up the fountain of *scolding.*

Another essential point should not be overlooked. Corporal punishment should seldom be inflicted in the presence of others. The pupil punished is not made better by it. If he has a spirit that could be mortified and crushed by being thus exposed, he would easily be brought to terms *in private*,—would respect and love you more afterwards, and be more effectually benefited.

A *proud* and *haughty* spirit cannot be punished before witnesses, as successfully even as the other. If in the presence of *good scholars* only, it might be a bare possibility that his regard for their opinion, if he knew it was against him, might induce him to yield submission. But if before others like himself, he will be more likely to prize the opportunity of appearing before them as a *stoic* or a *martyr*. Under the latter influence, he will not be likely to listen to *reason*, nor will he exhibit the renovating influence of punishment, if it be in his power to avoid it.

On the other hand, take the transgressor alone,—address him with mildness, as a friend; show him his error in all kindness, but clearly and fully; proffer him your favor and friendship when he will do *right;* make him understand the consequences and folly of wrong-doing; punish him,—severely if the case require it, and in such a manner that he must perceive that you are master both of him and yourself; and be assured, he will not willingly be found many times in the same situation.

Another consideration should be kept in view. Good, obedient scholars, if made witnesses of punishment, are not, to say the least, likely to be made better by it: it *may* create in them a diminished esteem for the *executioner*, or master. In sacrificing their sympathy, he loses ground which it will be hard for him to regain. Vicious scholars will inevitably sympathize with the criminal, with whom they will combine; on whose behalf they feel some obligation to retaliate, if they

cannot protect him. They will appreciate the *pain* he suffers far better than the *guilt* for which he suffers.

In fine, the school-room should be sacredly devoted to its appropriate use, viz., the cultivation of the intellect, and the better feelings of the heart. As far as possible, all circumstances tending to give it a forbidding aspect to the pupils, or which may leave repulsive associations on the mind, should be studiously avoided. Approve and encourage publicly; censure and punish privately.

With respect to the "vexed question" of corporal punishment, after many years' experience, in almost every grade and character of schools, I am free to express it as my opinion, that there are schools in which the character of the scholars is such that it can be entirely dispensed with; that in every school there will be periods, longer or shorter, when it will be entirely unnecessary; and these periods will be followed by others, when no equivalent or substitute will be within the teacher's reach. Its use should be avoided in all cases until all other reasonable means have been appealed to in vain; and when used, it must be employed with care and judgment, in order to produce a favorable result. Much caution is necessary on the part of teachers, lest they substitute something else far more objectionable. Finally, that it can be banished entirely from a discretionary use, advantageously or safely, is an idea utterly Utopian, whilst the nature and habits of the mass of scholars remain in their present condition. With the sentiment of the able editor of the Massachusetts Common School Journal I fully concur: "*We abhor cor-*

poral punishment, but we abhor the halter and the State prison more; and in the present state of society, it is our belief, that if the first be not sometimes used, the latter must be."

In submitting the foregoing principles and views, it may be proper to add, that, however well they may have succeeded in the experience of a single individual, it must not be inferred that the adoption of the same under all circumstances would infallibly insure success in their application. If in a school of one hundred to one hundred and fifty scholars, of ten years of age and above, they have satisfactorily answered their purpose, it is evident that important modifications would be necessary for a *primary school* in which the children should be under eight years of age. In an academy or private school, consisting of young ladies and gentlemen, who feel that their reputation for decorum is worth preserving, and value their opportunity for obtaining an education, many of the particulars dwelt on would be entirely useless. There is, however, reason for the belief, that the principles herein presented, and many modes of action suggested, are applicable to the mass of public schools scattered over the hills and through the valleys of New England; and with diffidence have they been presented, with the humble hope that they may be instrumental in rendering some service to the teacher engaged in his toilsome employment, and may contribute, though in a small degree, to second the efforts of those who are devoted to diffusing education and its blessings universally among mankind.

LECTURE IV.

THOROUGH INSTRUCTION.

BY JOSEPH HALE.

Every thing, and especially what is good, has its mock representative. Falsehood assumes the air of truth. Selfishness puts on the mask of philanthropy. Vice affects the purity, and wears the aspect of virtue.

> "For neither man nor angel can discern
> Hypocrisy, the only evil that walks
> Invisible, except to God alone,
> By his permissive will, through heaven and earth:
> And oft, though wisdom wake, suspicion sleeps
> At wisdom's gate, and to simplicity
> Resigns her charge, while goodness thinks no ill
> Where no ill seems."

And is it strange, then, that ignorance should sometimes take the form of knowledge? Indeed, every where we have the real and the apparent, the substance and the shadow; and their ratio is perhaps as often inverse as direct. Paradoxical as it may sound, the seeming presence of a thing is not unfrequently the best evidence we can have of its real absence. This truth is well illustrated by the opposite effects of thorough and

superficial teaching, the former accomplishing great results with but little show, the latter making great display with small results.

"Thought," says Goethe, "expands, but lames; action animates, but narrows." The soundness of Goethe's proposition is plain upon slight reflection. To illustrate it, suppose you present to the learner's mind a simple truth, easy to be seen, or a mere process to be followed, and require repeated and long-continued attention to it, till it becomes familiar. The mind being confined within a limited range, becomes expert there; but it is indebted for that expertness, in a great measure, to the very narrowness of its scope. On the other hand, present to the same mind a less obvious thought, one of so complex and comprehensive a nature, that it of necessity awakens a train of unwonted apprehensions and emotions, that absorb all the faculties, and demand time for consideration and reflection. You have led your pupil by an expansive grasp to seize upon a region of thought where all is strange and new; the scene for a while bewilders him; he is of course abstracted, past utterance; he is thinking and preparing to speak, awkward and not ready for action; like a cat in a strange garret, timid and cautious at first, but looking inquisitively about, and learning very fast; he is really working so hard that he cannot stop to tell you what he is doing, whilst to the superficial observer who looks continually for external results, he seems, for this very reason, to be doing nothing, — stupid and devoid of sense. Give him time to explore the realms you have introduced him to, and he will expound to you their

wonders ; remember, however, that the less he sees, the sooner he will return with his report; and the more cursorily he observes, the more easily will he describe. The pupil who can promptly tell all that he thinks, must necessarily think but little, and that quite near the surface. Close examination leads to intricacy of thought, and complex thoughts must, of necessity, be difficult of expression ; for thought *lames* while it *expands*, and action *narrows* while it *animates*.

This sentiment contains a world of wisdom, and is worthy the serious consideration of every teacher. It is, however, a severe, but just and needed criticism upon school-room volubility, and condemns at once the method of displaying, before the public, imperfectly detailed statistics of the merits of the schools, the inevitable tendency of which must finally be, to encourage action for the sake of the animation that makes it available for show, even at the expense of the narrowness that attends it ; and to banish thought, with all its expansive power, rather than risk the chance of appearing before the hurried, and therefore superficial, glance of the multitude, under that awkward attitude of lameness which it occasions, a lameness that all, even the most hasty observers, will see, whilst but few will stop to make due allowance for it.

Since, then, action and thought have such opposite effects upon the mind, it becomes an important question which of the two should be the leading object in education. Each, of course, includes, to some extent, the other ; but which should predominate ? And by the term education I mean general, elementary, universal,

and not particular, specific, technical, professional education.

It seems to me, then, to be emphatically the province of education to stimulate and develop thought; that of business, to quicken and facilitate action. Education, in the sense in which I use it, while considering no particular action, is to prepare for all action. Education is the deliberation which precedes; business is the action which follows. The former, governs; the latter, obeys. The former deals with principles; the latter, with facts. "Think before you speak," is as important a maxim in education, as "Look before you leap" is, in business.

Thorough instruction may be regarded as depending upon thorough teaching and thorough discipline; selecting, arranging and presenting subjects befitting the condition of the learner's mind and the occasion, and then demanding and securing his attention to them. By thorough teaching, I mean, actually to excite in the mind of the pupil clear ideas of the subject taught, so far as it is susceptible of them, as distinguished from the presentation to the memory of the mere verbal forms of these ideas.

> "Words are like leaves, and where they most abound,
> Much fruit of sense beneath is rarely found."

Language is not, necessarily, evidence of thought in the mind of the person using it, any more than the signs of language are evidence of thought in the book upon whose pages they are impressed; in both cases it is but the representative of thought, and, in itself, whether written or spoken, should be regarded only as a medium

for conveying ideas from mind to mind, and not as the ideas themselves; and it should be remembered that the organs of articulation, under the guidance of the faculty of imitation, not only in a child, but even in a parrot, may exhibit this medium, independently of the necessity of comprehending the thought conveyed.

Now every body knows this, and yet how much laborious effort has been expended of late years, to effect skill in mere utterance, as if sound and sense were not only inseparable, but absolutely identical. How often has it been the boast of a teacher, and the glory of a school, that each pupil in every class could recite, and therefore was a scholar. *All must say it over;* they must at least get the words. The committee will expect it; the public will expect it. Surely the book must be taught, whether the subject is or not. Thus all pupils are made to appear so much alike, that it is difficult to distinguish those who really know from those who do not; and even those who know the least, may, by a lucky accident, appear the best. Now to furnish an ambitious pupil of quick memory, with an abundance of formal propositions, not understood by him, but to be used as if they were, and to expect him from such a treatment to become thoughtful, and to rely upon his own understanding, is like filling the pockets of an idle spendthrift with counterfeit money, to induce him to become industrious in earning that which is genuine. Indeed, the former is subject to a temptation to which the latter is not; since the latter knows that the bills never can become genuine, and, therefore, his conscience will always object to his using them; whilst the former

knows that precisely the same words which he now uses are genuine coin in the mouths of others, who understand them, and will be genuine with him when he shall understand them. His recitations sound to himself like others that are well received, and, as he has no consciousness of the thought that gives life to intelligent recitation, he may not know what is wanting. We often see this in the difficulty that such pupils find in discovering the difference between two opposite statements, which sound very much alike. Take, for instance, the first two propositions in the chapter on vulgar fractions, in Emerson's Arithmetic, Part III; and also the rules for multiplying a fraction by a whole number, and a whole number by a fraction; and again, the rules for dividing a fraction by a whole number, and a whole number by a fraction. I have had pupils tell me, how hard they had labored to commit them to memory, and without success, because they were so much alike, that they could not keep them distinct; and to the verbal memory they are almost identical, the difference being only in a word or two; yet, to the understanding, they are diametrically opposite.

The attainment of the forms of knowledge without the knowledge itself, so far from being desirable, is, in reference to mental development, decidedly objectionable. These forms are not merely valueless, they are a minus quantity; it will cost something to get rid of them. We make no effort to obtain what we think we already have. A consciousness of our ignorance is the first step towards knowledge.

It follows, then, that skill to teach the book without

the subject, the form without the substance, so far from being a recommendation in a teacher, is proof positive of his inability to teach the latter at all. This is as undeniable a proposition, as that a tendency to inculcate the undue importance of outward courtesies, is unfavorable to sincerity, or that the ability to avow, in order to suit circumstances, sentiments that are known to be foreign to one's mind, inevitably encourages deception in all who notice it. A formalist, by his very nature, undervalues essence, else he would not be a formalist. Is he polite? it is for his own credit, rather than for the sake of the feelings of others. Is he benevolent? the world must know it, for he pretends to think much of his example, and wishes others to do good also. As to virtue, he takes special care that whatever may be thought of him in private, no one shall dare publicly to question his morality. Such a man is satisfied that people *speak* well of him; their secret convictions he is not anxious to have known. As a teacher, he is sure to show what he does; he feels it to be his duty to satisfy present expectations; he has a profound respect for public opinion; at any rate, he has a great *regard* for it. He is all things to all men, if by all means he may save — *himself*. The importance of the present is so predominant in his mind, that he naturally thinks, and is quite willing to think, that that is best for people which they like best. He therefore furnishes large crops of words with little labor.

This tact for making pupils seem to know what they are ignorant of, works most smoothly with those pupils who have the least depth of thought, who are inclined

to rely upon their memory and excuse their judgment, because it suits them best; yet, it is really worse for them than for others, because, having less inclination to thought, they need more incentives to it. By making the memory do the office of the judgment in such minds, we strengthen what is already too strong, and weaken what is weak. Yet such has been the popular mode of teaching, of late years. All must learn every thing; every body is an orator, a poet, a painter, a mathematician. The whole school go together in all things; at least, such seems to be the case. All learn to recite the rules of all the sciences, physical, moral, and exact. All write composition *early;* they learn to express profound thoughts in season, so that if any should chance to come along they may have a wardrobe ready for them.

Now, what does this desecration of all science prove, if not limited, mercenary, and narrow views, in those who encourage it? What can be the effect of it, but to keep down science, properly so called, at a low level, in order to make merchandise of *would-be* science, by giving it, under the name of science, a wider circulation? The progress of real knowledge among the people, is a noble object; but to pursue systematically a course of instruction calculated to encourage vain pretensions to it, will ultimately check the development of, and lessen the demand for, the reality, just as much as it will increase, and give currency to, the semblance.

I said that skill to teach mere forms argued the want of capacity to teach the reality; for how can it be, that one whose soul is pervaded with the true love

of knowledge, can, by any possibility, commit such continual outrage upon his own feelings, as to violate his devotion to truth, by substituting the veriest husks of knowledge for knowledge itself, and drilling his pupils, as if they were mere automatons, into the use of what to them are only dead and spiritless forms. Circumstances may compel to it, perhaps, to some extent. But I would seriously ask, have we not, of late years, by our plans of teaching, by our appeals to the judgment of the popular mind, and the consequent effort to exhibit our results to all, by the multiplicity of studies, and the arrangement of text-books to suit these designs, been gradually and rapidly running into the condition of things to which we have alluded. Do not the public look for a degree of maturity in children that is incompatible with their years? and do they not, in perfect harmony with this idea of their progress, withhold from them, both in families and schools, those influences which, as children, they need, that they may at length become men? If we allow premature manhood to usurp the place of childhood, will not imbecile, untutored, and ungovernable childhood be found to occupy the place of manhood? If children are encouraged to think themselves men, when they ought to be boys, will they not, in turn, find themselves to be but boys, when they ought to be men? Nature will not be cheated. The laws of culture and development cannot be contravened; however it may be with quantity, certain it is, that the quality of fruit must depend not only upon the seed and soil, but also upon time and opportunity for growth.

Since, then, we demand, now-a-days, so much of children, since they must be led through all science and all knowledge at an early age, we must devise means to carry out our plan. But they cannot be taught orally; still less can they by intuition become imbued with omniscience, and give, as from inspiration, a reason for the hope of truth that is in them. We must give them books. Still holding fast the false position that they are capable of knowing, we fancy that books only are wanting to secure the attainment of this knowledge.

Give me a place to stand upon, said the ancient mathematician, and I will move the world. Give me text-books and systems, says the modern recitationist, give me the formulas of knowledge and thought upon all subjects, and I will construct an easy road, — an inclined plane, — by which to raise all human intellect to the summit of the hill of science.

> "Then, who can tell how *easy* 'twere to climb
> The steep where fame's proud temple shines afar?"

Yes, forsooth, up such a steep might seem to glide not only the gifted with intellect, the patient and persevering, but, with equal pace, the stupid and imbecile, the thoughtless and inattentive. It was no boast with Archimedes; for, could his conditions have been complied with, the promise might have been accomplished; since matter is moved by what is without, and foreign to it. But the latter cannot fulfil his plan, even granting his conditions; since mind is really moved only by what is within it, that is, by what it receives and digests; the motion results from the vital agency of the thing moved.

Such are the boasted schemes of those who fancy they can make such easy work of teaching, and can fit minds for usefulness, without subjecting them to that labor and discipline which are necessary to strengthen and develop their powers.

The deep and inwrought effect of teaching upon the mind is all that deserves the name of education. All else is the mere semblance of it; it is the awakening of thought, the exercise of the power of discrimination, that tests the skill of the teacher, and promotes intellectual growth in the pupil. True it is, that judgment must be used in furnishing nourishment to youthful minds. We must not fatigue them by presenting subjects beyond their powers. But there is an opposite extreme to be avoided.

The judicious teacher, taking good care not to aim at premature development of the higher faculties by keeping too much in advance of his pupils, must still be somewhat in advance of them. The one extreme has a tendency to discourage and break down by overtasking, the other, to weaken and obliterate the faculties by disuse and inactivity.

But the error against which I would guard, is the fruitless attempt to unite these two extremes, by compromising the thought and giving the form; in other words, by pretending to teach the subject, while we are merely lodging in the memory the verbal proposition which conveys the thought. I am aware that much must be addressed to the memory, and children must take upon trust many items of knowledge, the reasons of which may grow brighter in maturer life, for, besides

the value of much that can be stored up in this way for future use, the cultivation of the memory, independently of the facts learned, is of itself an important part of education. But to make the training of the memory the prime object of education, and leave the reasoning powers to develop of themselves as age matures them, is a far greater mistake than wholly to neglect the memory. The nobleness of teaching is vastly abated, when we regard it as implying no higher duty than merely to dole out, page by page, to passive receivers, their semi-daily portion of intellectual food, to be packed away in the memory, and digested in future years.

The duty of the teacher is not merely, nor mainly, to bring in long succession before the notice of his pupils the statements of truth, but, far beyond this, to satisfy himself that the truths themselves are becoming incorporated with their minds; and to teach them to combine, and arrange, and apply these truths, and, still more, from them to form new and modified forms of truth, to suit the almost infinite variety of circumstances in which they may be called to act.

"Hoc opus, hic labor est. ———————"

There is absolute necessity for effort and study on the part of both pupils and teacher; he must well understand the subject which he teaches, that he may be able to adapt his illustrations to the peculiar wants of individuals; points that are plain to some minds may be obscure to others, and he should aim at making himself intelligible, as far as possible, to all.

The first object of the teacher should be, to impart real instruction, rather than to bring about a formal recitation. When a subject is well understood, it may often be of great service to aid the learner in making up a form of words perfectly intelligible to him, in which to clothe his demonstration or rule. But it is seldom, if ever, advisable to encourage the use of language which conveys no definite idea to his mind; and whenever a method of doing any thing is shown, without the philosophical reasons, the pupil should understand that he is receiving upon trust, in order that he may always discriminate, if possible, between seeing with his own mind, and following the guidance of another mind.

It must be remembered, moreover, that the first dawnings of thought on all subjects, and especially those of an intricate nature, are vague and undefinable. First beginnings are always obscure and feeble, and more so, the more advanced the character of the final product. The mushroom obtrudes itself upon notice at once, and yet, it is but a shadow when completed.

In presenting abstract subjects, we can at first only excite indistinct images in the learner's mind, and it is not well to demand of him a clear statement in words, of what is misty in his mind; nor must we think that no progress is made, till he can make a lucid statement intelligible to himself. This is evidence of the finished work; but there are gradations between the first faint conception and the full comprehension, which the teacher may infer, and infer with a certainty sufficiently conclusive to his own mind, though not demonstrable; it is

dangerous, to say the least, to encourage the habit of expressing fully what is not fully understood.

If it be said that the business of the teacher is, to drill his pupil into the habit of expressing his knowledge to others, we admit that, in a certain sense, it is so. He is to aid him in expression, when he shall have any thing to express. But the expression of a process of development, if it be not an absurd idea, is surely not to be demanded of the pupil, to the public. The rehearsal of the pupil is before the teacher; he alone is competent, by his very relation to his pupil, to take cognizance of those developments which are hidden and important; and even he is obliged to infer intelligence from his pupil's past success, from his knowledge of his powers of mind, rather than from present evidence; how often will he say, "Wait a while, perhaps you'll understand."

We err essentially in our efforts for development, by the faithless demand of external evidence, to prove the reality of internal operations. If we attempt to show all that we do, we are sure to do but little. The more we think of rendering all results tangible and visible, the more superficial those results will be. Satisfactory evidence, indeed, we may always look for; but the nature of the evidence must vary with the nature of the subject. "Education," says one who always writes profoundly, "is a development, not a manufacture." Here is not only the true philosophy, but, when expanded, the whole philosophy. The manufacture of knowledge so common at the present day, is not *e*-ducation, but (to coin a word to suit the modern coinage of

thought) *ad*-ducation; it is the superinduction, the drawing on of the mere costume of thought, which not only cheats, but embarrasses the mind, and renders it merely receptive, and proportionally unproductive. Spontaneity, which is the soul of all growth, is checked and smothered, and the innate germs of thought, the native, indigenous products of the mind, are kept back and stinted by the encumbering presence of exotics, so that the mind exhibits every thing but itself, and becomes really little just in proportion as it becomes apparently great; the shadows of thought are its only realities, and all the substance it has, must, of necessity, be but a shadow.

There are minds which have a singular predisposition to take foreign thoughts, that never were, nor can be, their own, and wear them upon the surface themselves, and transfer them to others, their pupils, externally, not transfuse them, having no power to do this, even for their own use; but slightly to attach them by the visible ties of some accidental relations of association, whilst, in so doing, they not only fail to aid their learners in reproducing the thought, by giving them a philosophical and true arrangement, but actually hinder them from doing so, by encouraging the same imitative method of acquiring by the mere associative memory, which is their own never-failing means of attainment. They thus drill (for they can only drill) their pupils into well made, *manufactured* adepts in borrowed knowledge, walking scrap-books, substantially, wrapping paper, made interesting and useful only when hidden by the aid of

pilfering scissors and adhesive paste. Such is mere *memoriter* lore.

Yet the memory has its place in education, for the mind is a storehouse as well as a garden. The memory should be exercised, however, upon subjects which properly belong to it. It follows authority, and takes upon trust; in such matters, therefore, it is the legitimate faculty (if it may be so called) to rely upon. Facts, events, appearances, methods, forms, usages, the varieties of language, are acquired and retained by memory, to a great extent the memory of association, or mere verbal memory of sounds and sequences. But principles are to be tested by the understanding; and though the memory and the understanding should work together, yet to attempt to make either do the office of the other, is not only fruitless, but positively injurious. It is as absurd to bring the unaided memory to learn a mathematical theorem, as to task the understanding to determine upon the authenticity of a fact. Facts are stubborn things, when once enacted, and as such memory records them. Principles are eternal truths, and as such the understanding alone recognizes them; we do not remember and believe that they have been, but see and know that they are.

A peculiar feature of the modern method of educating, is, to substitute drilling for teaching; to secure a facility and readiness of action and expression, rather than soundness and accuracy of thought. It is the age of recitation in the school-room, more than of cogitation; the movement age. There is more motion than can be explained; more action than deliberation. It comes

from the world without. Everywhere people find it much more easy to go ahead, than to tell, or even think, where they are going.—The age of experiment. The great questions are "What?" "Where?" "When?" and "How?" but never "Why?" The school-room, too, has at length become a mart of fancy stocks. Many fortunes of popularity are made by the traffic in them: the last purchaser alone suffers,—the poor pupil, for whose good alone the whole trade is, professedly, and should be, really, carried on. The age is so eminently practical, that expert and prompt action is made the great test of excellence in the school. Now the business of the school-room is not practical, but theoretical; it is more to develop than to drill the faculties; not so much to act with ease, as to prepare for action. Practical skill will come of itself to a well balanced and correctly judging mind; it belongs to art more than to science; it lies within a narrow compass, and follows, of course, from the frequent repetition of a limited routine of transactions; it is imitative, the result of that observation and experience which every one is compelled to have in regard to his peculiar calling. It is the business of the school-room, however, to take a wider and higher view of mind, than to drill its faculties into a routine of action, where nothing is required but to repeat *often a little*, as if smartness and despatch were the whole of excellence. Now this despatch, as I have before said, will regulate itself in a life of business. The great thing is a well disciplined mind, and to produce this result the efforts of the school-room are mainly due. The whole busi-

ness of the school-room, as a series of real results, is totally valueless to the world. The teacher is scarcely connected with the age in which he is acting, when it is the fashion to act aright. It is true that the teacher of this time *is* seriously related to his age, through the conspicuousness of those who should be his submissive charge; but he is known abroad in virtue of what he has not done, or rather has not been allowed to do, more than by what he has done. Children have been made too conspicuous for their own good. They have been encouraged to think too much of their present importance, too little of their coming responsibility. This false attitude into which they have been thrown, together with an increasing distrust in the benefit of restraints, and a strong confidence in the self-regulating and preserving tendency of the virtuous affections, has been for many years producing, as we are now compelled to witness, a vast comparative increase in juvenile crime. If boys are so rude and boisterous in their school-days, as to demand the special care of the police, what shall be done with them when their unrestrained passions shall have attained the strength of manhood! But I wish not here to discuss the importance of early and rigid restraints. I am more inclined to the opinion, that the experiment of juvenile perfectibility must be more fully carried out; it belongs to the age, and must be tried on a large scale; to predict its final failure, and runious consequences, as they have already begun to be developed, and will more fully be developed in the coming generation, will not prevent its being tried. We can only

state our opinions, and leave people to receive or reject them according to their own judgment. Teachers cannot act irrespectively of the notions of the community. They have a large share in the formation of the characters of their pupils, but not the whole. If they would always be true to the best interests of their profession, and, patiently bearing the evil consequences of prevailing errors, without needless and wilful opposition, would, at the same time, forbear to fall in with, and strengthen, the current of false opinion, merely because it is popular opinion, they would avoid much harm; one teacher can do more to propagate unsound doctrines in regard to his profession, than a hundred who are not teachers. This is especially true at the present time, because, as I have said, it is emphatically an age in which every thing yields to practical experience; every thing, excepting only that wild theorizing, which depends, and must ever depend, upon experiments that neither have been, nor can be, adequately tried.

But I was saying that the results of the school-room were, in themselves, valueless, and that the relation of the teacher concerned, emphatically, the coming age. It is of great moment not to the present, but the coming age, that the influences of the school-room should be such as to develop sound thoughts, correct habits, truthful characters; that the most efficient means should be used to perfect, not immediately, but in due time, the best of humanity; teachers should see to it that their pupils give promise of finally becoming true and good men, of the best mould and stature that their nature and circumstances will admit, when their time comes; having

no ambition to manufacture manikins of wondrous rapid growth. Let teachers be patient as well as persevering. A good and true man is a noble product, and worth much waiting for.

To teach thoroughly, we must have a thorough knowledge of our pupil. We cannot understand him by taking partial views of his character, and we cannot teach him to the best advantage unless we understand him. We cannot understand his heart, without knowing something of his head, nor his head, without reference to his heart; intellection and affection are so blended in the individual, that we cannot separate them; indeed, a pupil may be so mathematical, that poetical feeling can come only through surds and roots; or so much a poet, that his first approach to mathematics may be to count the feet and syllables for his verses. The teacher must avail himself of every means to find out all the faults and excellences, the strong and weak points of his pupil's character; his temptations, his predilections, his difficult and easy processes; in short, he must study him symptomatically, as a faithful and discriminating physician does his patient; to know what he is, what he may become, and what ought to be done for him.

There is no substitute for an intimate, individual study of each pupil. However large may be his class, the teacher should well know each one of them. There must be an intimate and close intercourse between them, or his influence degenerates into formality. In large schools, where there is a division of labor to save time, the system of exchange should be such as to isolate as much as possible each teacher's influences, and render

the teachers themselves, as far as possible, independent of each other. Subordinate teaching is exceedingly objectionable, because from its very nature there is a strong motive, nay, an almost imperative necessity, to be superficial.

If a teacher feels that he must make his influences immediately apparent to some one whose duty it is to watch for them, he is constantly induced to forego aiming at remote results, and to spend his whole time and strength in ephemeral efforts. One who needs watching had better do any thing than teach; and to throw away time, and trammel the action of others by watching those who do not need it, is what no real teacher can long consent to do. Any one, to teach thoroughly, must teach for himself; he must labor to impart himself to his pupil. It is as true in mind and morals, as in physics, that *like begets like;* and the teacher who is not in earnest to propagate his own opinions, is scarcely a teacher at all. To one who teaches *merely to please others*, it matters little what he teaches, so he has his reward. Such persons generally have no fixed opinions, and, therefore, cannot impart themselves. But the true man can be only himself, and, therefore, can teach only what he believes and loves; not that he is necessarily less selfish, but that he has a standard of opinions in his own consciousness, which he has not the power to violate; whilst the former easily changes his notions to suit the varying notions of the day; not only because it is more convenient so to do, but, it may be, of necessity, having no other standard to follow than what others think.

In large schools, there must be a subordinate grade of teachers; but this subordination should have reference merely to the general arrangement, classification, and control of the whole school; whilst each subordinate teacher should be independent in the control and instruction of his own class;—and there cannot be the most thorough teaching without this independence. Interference will hardly make up for the deficiencies of those who need it, and cannot fail to embarrass and perplex those who do not.

The relation of the teacher, then, that his influences may be healthful, deep, and lasting, being of so close and settled a character, it becomes a matter of great moment, that it be deliberately formed, and, when properly established, permanently and steadily maintained. If it be asked,—Who is likely to make a thorough teacher? perhaps as safe an answer as any, might be,—A thorough man;—one who stands for himself and for no one else; an individual somebody, that loves the truth, and is in earnest; one who speaks, and his pupils must hear, because he speaks the truth; one of quick and generous sympathies, as well as of firm and honest principles.

Such a one cannot be brought into full communion with a large school, under a series of years: he may, if he have adverse circumstances to contend with, be steadily increasing in his influence for even four or five years; and he is not in the best possible relation to do good, till he is well understood by all his pupils, and they by him.

Now the intimate knowledge of several hundred pupils is a great capital, and should not be disturbed

for slight causes. It cannot be acquired without great labor and study. Nor is it a capital vested in the right of the teacher only. The pupils have at least an equal interest in it; since it is an essential condition of their own real progress. This is a point that is not duly considered. Fluctuation and change are worse for schools than for almost any other institutions. Improvement is, indeed, always desirable, but this may result under a permanent establishment. Education, however, is less a matter of method and system, than is commonly imagined. The steam-power speed, which annihilates distance and supplants labor, cannot work its wonders upon thought and feeling. There is still necessary, for all sound purposes of teaching, just as much study of individual character as ever: upon this, all classification that is good for any thing is based. A school of two hundred pupils is a school of two hundred individuals, to be taught, indeed, in well-arranged classes, but to be studied closely, each by himself. I admit that there is a way of grading pupils according to their superficial smartness, which requires little observation, excepting as to loudness of voice, quickness of perception, and lack of sensitiveness. But to arrange a school according to such superficial scholarship, is to do the best thing we can to *de*range it for the real purposes of education. The only proper basis upon which to grade a school, is the steady and healthful development of the intellect, and the refinement of the taste and moral feelings. To give the chief prominence to quickness of perception, and self-confidence, is to encourage impetuous haste, rather than

soundness and accuracy. A school classified by such a criterion can be managed, indeed, by a manager; taught not at all; and it will take years to get the delirium out of it: while one that is thoroughly settled upon a true moral foundation, will go alone and teach itself, for a while, better than one of the former kind will do, on first passing into the hands of a sound teacher, who, of course, must make war upon all its usages.

One of the most fatal opinions that a teacher can entertain and act upon, is, that his duty is to cultivate the intellect rather than the moral nature. The natural tendency of this notion is, not only to undervalue and postpone morality, but to degrade the intellect; since moral subjects are best calculated to elevate and strengthen the intellectual powers. Besides, the higher faculties, if ascendant, will always employ and make useful the lower, whilst, on the contrary, the lower, if stimulated in undue proportion, or even if allowed to escape the control of the higher, will gradually usurp the mastery, and partially obliterate them. Let the development of the moral nature, then, be carefully attended to in the school, as being the highest natural element. Above all things else must our influence here be thorough, sound and truthful. No flimsy tissues of seeming excellence must be worn by ourselves, or be encouraged to be worn by our pupils.

Since, then, the grand aim must be, to excite intellectual action, to expand the mind, to exercise the judgment, to habituate the individual to carefulness and attention, we shall find it necessary to resort to that

thoroughness and reality of discipline, or government, which I have named as inseparable from thorough teaching. There will be obstacles in the road we have chosen; storms must be encountered. They need not alarm us; they may all be met; but still they are obstacles, and still they are storms,—realities, not to be winked out of sight. It is not always pleasant to subject the mind to a process of painstaking and careful investigation. Even men shrink from it against the urgency of strong motives; still more will children. Human nature is essentially indolent; present ease is apt to be chosen at the expense of future profit, and especially by the young. Here comes in the necessity of measures of inducement, of every shade, from the slightest hint to absolute coercion; and we may not stop short of the latter, when circumstances demand it, without abridging responsibility and influence, and betraying trust. To prescribe the measures of discipline adapted to particular cases would be impossible; the variety is as infinite as are the circumstances; a sound head will suggest them, and a true heart will not fail to enforce them. But various as may be the kinds of motive addressed, they must all be true; and they must all spring from an authority that is real. Now to prescribe at once the limit to a teacher's authority, we may lay it down as a fundamental maxim, that the government of the school is, without reserve, parental. And whatever the teacher would feel authorized and bound to do for the pupil as its parent, he is authorized and bound to do, as its teacher, if the parent will support him. He is, for the

time being, the parent, and, in reality, to a great extent, the intellectual and moral parent of his pupils.

What, then, may a parent do to enforce obedience when it is refused? I answer, He not only may, but must secure obedience, at all events, if by reasonable means he can do so; and just as much must the teacher do. He is not to shun contention with the child, by artfully substituting management for government, and so procure a compliance with his wishes by addressing himself to the capricious feelings of the moment, and actually flattering the child with a notion that he is very yielding, and kind, and obedient, when really he manifests nothing but obstinacy and a rebellious spirit. We often hear it said, "It is easier to draw than to drive." Yes, and when we ought to draw, it is folly to attempt to drive. But when authority utters its dictates, it need not assume the beseeching tones of entreaty, as if the *manner* of the command determined its success. A mild manner is worth a great deal, so its mildness be unaffected: but the manner is to be regarded as of secondary importance; it is by no means the most essential consideration. Manner is various; but truth is always the same. *Sincerity* is *the* quality which must support all good government. Children, in the long run, learn to see through the manner, and look directly at the motive.

Kindness, forbearance, expostulation, appeals to the moral feelings to any extent which the circumstances will admit, are always to be used; but our aim must be steadily at obedience, in spirit and in truth; although something else might subserve our own immediate pur-

poses as well, nothing will supply the place of the spirit of submission in the child; that is what he most needs. If, to avoid the infliction of punishment, we assume an affected feeling of tenderness, when the real objection is indolence or indifference, or the fear of exciting present ill-feeling against ourselves, we produce a bad effect upon the child. Still worse if further stratagem is resorted to, and, our mock sympathy seeming real to the offender, a feeling is brought about in his mind which is but the semblance of penitence. Our dealings with children, as with others, must, above all things else, be true.

It is said by some that the true art of governing children, is, to conceal from them the fact that they are governed. This is a complete misnomer. What is here called government is only trick and manœuvring. There can be no intention without consciousness. The spirit of obedience cannot be inferred but from an evident feeling of being governed; they are but two names for the same thing. How absurd to give one the credit of that as a voluntary act, which he does unconsciously, and which he would not do if aware of it; as if I should praise the generosity of the miser, whose guineas I have chanced to find, and not only keep the guineas, but claim the merit of having softened the miser's heart; and to avail myself of his unmissed wealth, would be about as honest, as stealthily to procure from my pupil a compliance with my wishes, by substituting deception and artifice for downright control.

There is another kind of dealing, the opposite of the last, though sometimes combined with it, which might

as well be called tyranny; the chief element of which is not severity, but injustice and fluctuating caprice.

Genuine moral government is effected only when the governor presents to the mind of the governed the reasonableness of the law which commands. I do not mean that he is to explain every mandate, but that he must produce an impression that his sway is, in the main, just and right; and this he may do without engendering a habit of captious criticism in regard to his requisitions; to do this, however, there must be in his own mind a love of right and order, and an evident respect for authority and law and duty. A lawless, domineering, unreasonable spirit, may indeed dragoon some into obedience, or artfully cajole others into a compliance with his wishes, but can never exercise any permanent and steady control over rational and independent minds.

He who would command successfully must first learn to obey. He must base his authority upon sound principles, and having done this, he is not at liberty to yield it, nor need he yield it. Truth is mighty, and will prevail; and the experiments made to illustrate the beauty of a theory, if that theory be false, will but tend to establish more firmly the doctrines of the true.

We should hold fast, then, to sound principles in teaching and training, leaving all ephemeral systems, and patent, labor-saving methods of doing every thing easily and doing nothing well, to rise and fall in their turn, without rejoicing at the one, or mourning over the other; and plod steadily on in the old beaten track, content to labor and to wait, teaching really what we pretend to teach, and governing really and firmly where we ought

to govern, remembering that when authority is properly vested, its very rectitude constitutes an obligation upon us to maintain and exercise it.

Brethren, we have come up here, to the heart of the Commonwealth, to take counsel together for the welfare of her rising sons; to learn from each other, to encourage each other, and especially to warm our sympathies in friendly intercourse; to know each other better, and to establish our confidence in each other. Let us strive to feel the responsibility that rests upon us; but so to feel it, that we shall neither be unconscious of its burden, nor faithless in our power, with divine aid, to sustain it. Let us fortify ourselves against those influences that tend to lead us astray from sound doctrines. Let us remember that we are to teach for the sake of remote good. Let us constantly proceed upon the fundamental idea, that in the school everything is in embryo; that however the public may distrust our influence, and, for a time, undervalue our efforts, we must still think more of keeping good schools, than of being known to do so. It is our business to labor for the best good of our pupils: it will be theirs, in due time, to show what we have done for them. Trust this wholly to them, and they will, sooner or later, feel the responsibility of being trusted. The surest pledge of their faithfulness, is, to show ourselves faithful.

"These are my jewels," said the Roman matron; yet in no spirit of vainglorious display, but rather to excuse herself from display. Let teachers, like Cornelia, polish their jewels, not to make a coronet for their own adorning, but that they may shine as beautiful stars

in the moral firmament, giving light to those who may be in darkness, and shedding health and comfort and the pure rays of truth upon all who may be about their pathway.

Set your faces as a flint against the corrupting influence of temporary popularity. Labor and trust; "for in due season ye shall reap, if ye faint not." "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him." "Cast thy bread upon the waters, and thou shalt find it after many days."

PROCEEDINGS OF THE ASSOCIATION.

THIRD ANNUAL SESSION.

The Third Annual Session of the Massachusetts Teachers' Association was held in Hampden Hall, Springfield, commencing Monday evening, November 22d, 1847.

The Association was called to order by the President, at 7 o'clock. In the absence of the Secretary, Mr. Charles C. Dame was appointed Secretary, *pro tem* , who read the records of the last meeting.

The Throne of Grace was addressed by Rev. Mr. Buckingham, of Springfield.

Mr. Parish, of Springfield, then extended a cordial welcome to the Association, to which the President responded.

The usual courtesy was extended to reporters for the press.

Messrs. Thayer and Tower, of Suffolk, Vaill and King, of Essex, Sweetser and Tweed, of Middlesex, and Bowers and Parish, of Hampden, were appointed a Committee on the Nomination of Officers, and they were instructed to report in print.

Messrs. Bowers and Parish, of Hampden, Wells, Vaill, Northend, and King, of Essex, Thayer and S.

Bates, of Suffolk, and Sweetser, of Middlesex, on motion of Mr. Bowers, of Springfield, were appointed a Committee to hear the report of the publishing committee for the past year, and to report upon the same to the Association at half-past 8 o'clock on Tuesday.

Eleven o'clock was assigned as the hour for discussing the amendment to the Constitution, proposed at the last session by Mr. Thayer, of Boston.

Mr. S. W. Bates then delivered a lecture on the "Relation of Education to its Age;" after which, the subject of the lecture was discussed by Messrs. Thayer, of Boston, Wells, of Newburyport, Northend, of Salem, Tower, of Boston, and by the lecturer of the evening.

The Association then adjourned, to meet at 8 1-2 o'clock on Tuesday morning.

TUESDAY MORNING, Nov. 23d, 1847.

The meeting was called to order by Mr. Sherwin, of Boston.

The Committee to whom a hearing was assigned for this hour, reported progress, and a further hearing was appointed for 2 o'clock, P. M.

On motion of Mr. Northend, an invitation was extended to Mr. Page, Principal of the Normal School, Albany, Mr. Libbey, Principal of the High School, in Portland, and to all teachers present from other States, to join in the deliberations.

Messrs. Bowers, Thayer, and Northend, were appointed a Committee on enrolment.

Remarks were made by Mr. Philbrick, of Boston, on topics suggested by the last evening's lecture.

Mr. Pennell, of Cabotville, in the chair,

The Association listened to a lecture by Mr. Charles Hammond, of Monson, on "The Relation of the Common School System of New England to higher Seminaries."

At the close of the lecture, remarks upon topics suggested thereby were made by Messrs. Libbey, of Portland, and Sherwin, of Boston.

Mr. Thayer, for the Committee on Nomination, reported a list of officers for the ensuing year. The report was accepted, and 12 o'clock assigned as the time for choice of officers.

The proposed amendment to the Constitution was then taken up and debated by Mr. Thayer, of Boston, in its favor, Messrs. Northend, of Salem, Sweetser, of Charlestown, S. W. Bates and Philbrick, of Boston, in opposition, and rejected.

At 12 o'clock the special assignment for this hour having been taken up, the choice of officers was proceeded with, and the following gentlemen were elected:

President, Ariel Parish, of Springfield. Vice-Presidents, Thomas Sherwin, of Boston, D. P. Galloup, of Salem, Levi Reed, of Roxbury, Geo. B. Emerson, of Boston, James Ritchie, of Duxbury, Joshua Bates, Jr., of Boston, Nelson Wheeler, of Worcester, William Seaver, of Quincy, Henry K. Edson, of Hadley, D. S. Rowe, of Westfield, Chas. Hammond, of Monson, P. H. Sweetser, of Charlestown, W. W. Mitchell, of Cabotville, Joseph W. Upton, of Greenfield. Corresponding Secretary, Chas. Northend, of Salem. Recording Secretary, Charles C. Dame, of Newburyport. Treas-

urer, Aaron L. Ordway, of Boston. Counsellors, S. S. Greene, of Boston, Thomas Cushing, of Boston, William D. Swan, of Boston, Rufus Putnam, of Salem, Daniel Mansfield, of Cambridge, Wm. H. Wells, of Newburyport, Elbridge Smith, of Cambridge, Jas. B. Batcheller, of Marblehead, Rev. J. B. Cowles, of Ipswich, Benj. F. Tweed, of Charlestown, C. B. Bowers, of Springfield, Samuel W. Bates, of Boston.

The Association then adjourned, to meet at 2 o'clock, P. M.

AFTERNOON SESSION.

The meeting was called to order by Mr. Sherwin, of Boston, and Mr. Parish, president elect, was inducted into office.

Mr. Sherwin then delivered a lecture, on "The Influence of Example in reference to Education." The subject of the lecture was afterwards discussed by Messrs. Northend, of Salem, Sweetser, of Charlestown, Libbey, of Portland, Bowers, of Springfield, Vaill, of Newburyport, Pennell, of Charlestown, and Philbrick, of Boston.

After a recess of five minutes, Mr. Bowers, for the Committee appointed to hear the report of the Publishing Committee, reported it as expedient that the publication of a Teachers' Journal be referred to a committee consisting of the following gentlemen, empowered to fill vacancies, viz.:

Messrs. Parish, of Springfield, Sweetser, of Charlestown, Thayer, of Boston, Wells, of Newburyport, Northend, of Salem, Greene, of Boston, Pennell and Tweed,

of Charlestown, Sherwin, S. W. Bates and Philbrick, of Boston, and Carlton, of Salem.

The subject of Truancy came up, and remarks thereon were made by Mr. Joshua Bates, Jr., of Boston. Mr. Northend, of Salem, offered the following resolution, which was adopted.

Resolved, That a Committee consisting of seven gentlemen be appointed to consider the subject of Truancy, with power to bring it before the Legislature if they should deem it expedient.

The following gentlemen were appointed on the Committee :—Messrs. Joshua Bates, Jr., of Boston, Ariel Parish, of Springfield, W. H. Wells, of Newburyport, Benj. F. Tweed, of Charlestown, D. P. Galloup, of Salem, W. D. Swan, of Boston, and Chas. Northend, of Salem.

The following resolution was then adopted.

"*Resolved*, That this Convention recommend to the Teachers throughout the State to form themselves into Associations, having as their object their mutual improvement as teachers, which they are to accomplish by suggestions, discussions, and the expression of mutual sympathy.

"That such Associations be composed of the Teachers of one town, or of several neighboring towns, not to exceed five in number.

"That they be organized by the choice of all necessary officers, and that they hold, if possible, one meeting each week, during the winter session of their schools."

The Association adjourned to meet at 7 o'clock.

EVENING SESSION.

The Association was called to order by the President.

Mr. Wheeler, Principal of the Worcester High School, delivered a lecture.—Subject, The "Teacher's Profession."

The subject of the lecture was discussed by Messrs. Bradlee, of Charlestown, Bowers, of Springfield, and Sherwin, of Boston.

Remarks were made by Messrs. Page, of Albany, J. Bates, Jr., of Boston, and Libbey, of Portland.

It was voted to hold the next meeting in Salem.

The subjects of Certificates of Membership, Seal of the Association, &c., were left to the Board of Directors.

After remarks by several gentlemen, the following resolution, offered by Mr. Galloup, of Salem, was unanimously adopted.

Resolved, That the thanks of this Association be tendered to those Directors of railroads who have so liberally furnished extra accommodations to its members; to the several lecturers upon the present occasion; to the citizens of Springfield for their generous hospitality; to those gentlemen to whom the Association is indebted for the gratuitous use of the Hall, and to those editors who have given notice of the meeting."

After closing remarks by the President, the Throne of Grace was addressed by Rev. Mr. Clark, of Springfield, and the Association adjourned, after singing "Old Hundred."

(Signed)

CHAS. C. DAME,
Recording Sec'y.

LECTURES OF THE THIRD YEAR.

LECTURE V.

THE RELATION OF EDUCATION TO ITS AGE.

BY S. W. BATES.

We are assembled to-day to speak of Education. But what constitutes Education? What is the standard by which we are to judge? Whom are we to ask to tell us the essential properties of Education — essential alike in theory and practice? Is the Indian, who spends years in disciplining his body, giving strength to every muscle and power to every nerve, undergoing hunger, thirst, and labor, that he may be prepared in manhood to take his place nobly among the warriors of his tribe,—preparing himself, if such should be his lot, to march unshrinkingly to the burning stake which awaits the captive warrior, and who, with an inflexible stoicism which Zeno himself could not surpass, meets his fate,

> "As one that had been studied in his death,
> To throw away the dearest thing he owed,
> As 't were a careless trifle,"—

is he to be called uneducated? Is the poor, degraded, illiterate serf, who hardly knows that there is a land beyond the narrow precincts of his own journeyings, but

who has trained himself to bear his hard lot without a murmur, so that when reviled he reviles not again, when beaten, keeps in the wrathful passions which almost burst with their fierce violence, until with Christian love he cries out through his tears and torments, "Father, forgive them!" — is he uneducated? Is the poor, sick cripple, patiently meeting the rude rebuffs of a heartless world, uneducated? Is that man, who, rising from the dregs of the people, unaided by books, unpatronized by wealth, with a steady energy and a fixed purpose, overcomes all obstacles and attains the highest rank in that which he has chosen for his calling, — I care not whether it be profession or trade, — is he uneducated? Is education to be obtained only from books? Says Alfieri, "Learned men are they who have committed to memory other men's thoughts;" and no better definition can be given of a mere learned man. And though the terms "educated man" and "learned man" have in our age, among the civilized, become almost synonymous, yet a learned man is but one variety of the genus Educated man; and in some relations, most certainly the poorest variety. For in what respect is he more worthy than the above to be called an educated man, who, with undoubted knowledge of all languages, and with an intimate acquaintance with all the written wisdom of the past, is still ignorant of the actual world, ignorant of men, ignorant of any practical way to utilize his vast store of information? Whose notion of education shall we adopt? Shall the Chinese, the Arabian, and the American, in the present condition of their social relations, adopt the same? Or,

among civilized lands, will the same system which is the best for a nation like England, where the nobility and the people are almost distinct races, be equally suitable for a nation like America, where all are freeborn? Or, in any given land, shall they who intend to devote their lives, some to agriculture, some to mechanics, some to purely scientific investigations, be limited to the same elementary training? We might extend these questions in a variety of forms to an almost endless extent; but the final question is, Can any one give a definition of Education which will comprehend all times and all nations in their varied relations to each other and to the individual elements which constitute themselves, which will meet every case which may arise, and under which we may arrange all the varieties of forms in which Education has, in different ages, manifested itself?

Religion, which treats of man's condition in another world, and his relation to his God; Government, which treats of man's condition in this world, and his relation to his fellow-men; and Education, which treats of the methods by which individual man is developed, so as to take his proper position in regard both to Religion and Government, are the three engrossing topics of all times. In fact, all history is made up in recounting their condition or in tracing their progress. They have been presented to the public in a thousand forms, and by men whom the world has delighted to honor. The talent of ages has conspired to throw light upon them. Theoretical and practical men have given us their views respecting them. Exploded opinions of enthusiastic philanthropists, have again and again been revived, and

as often have perished. Experiments have been tried upon them all, and have failed, only to be re-tried by a succeeding generation. Yet so long as the constitution of the world remains as at present, so long as the same elements, which now rule, have power, none can settle the controverted points in religion, none can set the bounds to government, none can establish the principles and practice of a universal system of education. It is the wisdom of God that ordains it. It is necessary to furnish the food for man's powers. It is another proof that this world is only a probationary state, and not our final resting-place. It is in the necessary struggles arising from conflicting opinions in honest minds, that man's heart is to be tempered and his passions tried.

All systems of education agree in one particular; because that is the natural, constitutional basis, given to man by God as the germ, and unchangeably settled by him. That link of common connection is Discipline; and perhaps better than any thing else, we can call discipline the essential property of education. At least, we may go so far as to say this: no man can be an educated man under any system, civilized or savage, without laborious personal discipline. Like every great subject, education naturally divides itself into two parts, the science and the art, — the settlement of principles in accordance with which all education must be conducted, and plans for carrying these principles into effective operation. The three natures of man, moral, physical, and intellectual, must be educated in due proportion. What this due proportion is to each youth, must be determined by his station, character and prospects, the

condition of his country, and the characteristics of his age. Moral education without intellectual, makes man a bigoted fanatic, and it was this which tended strongly to produce the darkness of the Middle Ages, as we shall show more fully hereafter. Educating intellectually, and not morally, is giving swords to madmen; for knowledge is power to curse as well as to bless. Here was the great failure of antiquity, and to this, in a great degree, are we to attribute the downfall of its nations. Individually, too, he who to his greatness adds goodness, increases his power in a geometrical ratio, while he who disregards morality, may indeed be used for his talents, but will not be honored for himself. For, even in a world no nearer perfection than ours, character is beginning to be balanced against intellectual strength.

Mere physical education only equalizes men with brutes. *No* physical education renders almost valueless both moral and intellectual. These are general principles, and are fully established. They are the fundamental truths in all systems of education, and men have only differed, as to which should have preponderance.

In regard to the second division, plans for carrying these principles into operation, nothing can be permanently settled; for plans must change with the change of the times. They will be modified according as moral, intellectual, or physical education predominates. The spirit of different ages, the different characters of governments, the peculiar force of different notions, and the difference of views between practical

and theoretical men, always combine to prevent both permanency and universality in educational plans. Therefore, though the same general principles may be universally adopted, it is impossible to frame any educational plan, which will be equally fitted for all nations and all ages. The correctness of this remark will appear in a brief review of the history of Education. It is the design of the present lecture, in sustaining this statement, to show that education has, in all ages, been affected by the spirit of the times, and in each nation by the peculiar circumstances of that nation, and particularly to inquire what is the leading idea of the present age, and what are its effects upon education.

In our pride, we are apt to undervalue the knowledge of the ancients. We conceive of them as but one remove from barbarians, and this, too, with reference to many nations, in spite of the thousand historical evidences to the contrary. It is natural for proud man to consider every one wrong, who does not think as he does. With the same spirit, we are apt to suppose, because mind did not always manifest its powers in the same way that it does with us, or work those powers to produce the same results that it does now, that, therefore, there was no mind, or at least no results, intellectual, and worthy of our attention. Yet we owe much to the ancients. We are what we are, rather because we came *after* them, than because we are intrinsically wiser than they. Their existence and their workings were, in the course of events, necessary to the present condition of the world. Their investigations have been the basis of our discoveries. Their history is our ex-

perience. Most of the theories in vogue now, have been tested by them; most of the experiments we are now trying, they have tried. A minute history would show, that though the ancients, destitute of the art of printing, were able to transmit to us but few of their discoveries in those branches of science which they and we have pursued in common, yet, there remain surprising memorials of their wisdom — surprising, from the fact that we, with all our wisdom, have not been able to fathom them. Rarely is it, that any discovery is made by the moderns, the germ of which was not known to the ancients — the great principle, of which the discovery is but a deduction. So true is it, "that there is *nothing* new under the sun!" The world contains but few original truths on any subject. Collect all the books of the world; cull out the ideas they contain; add the thoughts of all living, — then cast away the duplicates, and how comparatively small is the remainder. It would not require a large library to contain it. He who discovers to the world a great truth, is as immortal as the truth itself. Principles are few, and mostly obvious; they were chiefly found out in the early ages of the world. But it is their deductions, their modifications, and their combinations in matter and mind, in regard to all the varied relations of life, which afford whatever there is of novelty in discovery and invention. These combinations are infinite. They are subject to the rules of arithmetical permutation. They are like the musical scale, which, with its few but infinitely varied notes, furnishes inexhaustible melody. Different ages, different nations, and, indeed, all con-

ceivable human differences, combine to increase the modifications of truth, moral, mental and physical. In their applications of some of these fundamental principles to the affairs of society, the ancients made many discoveries suitable only to their own mode of life, and many others adapted to all mankind, of which the moderns only know that they existed, and which have baffled all our attempts to repeat. To illustrate this, however, will be merely incidental in the following review. Our design is, to show that every age and every nation has its characteristics, that they have directed in the applications of all general truths, and that education has been and must be conducted in accordance with their developments, whatever may have been the causes of these developments.

This world is one vast school-house, and, to illustrate our views, we might select at random from any quarter. In patriarchal times, education was patriarchal. The old man, on an elevated seat, lectured to the children gathered around. It was a family circle, the instruction was in familiar advice, and of a character appropriate to their pastoral life. Among the Israelites, the Scriptures was the text-book. Intellectual education was swallowed up in rigorous sectarianism. The youth was educated to be the Jew, in contradistinction from the Gentile. The whole tendency was to narrow the mind, to produce only the Pharisee, to make the Jew what he still is, a distinct race.

In Egypt, various circumstances impelled to education in the mechanical arts. The energy, perseverance and talent concentrated here, resulted in many impor-

tant discoveries. For example, much Egyptian linen was finer than can now be made; mousseline-de-laine was fashionable with Egyptian belles more than three thousand years ago; much of their workmanship in copper, glass and gold, remains unsurpassed. In chemistry, they made discoveries of which the modern chemist is ignorant. In engineering and architecture, they performed much which the moderns have confessed themselves unable to accomplish. None in our day are able to discover the means by which the enormous imposts on the lintels of the temple of Karmil could have been raised to their places; their pyramids still remain among the seven wonders of the world.

Astrology, the mysteries of magic, and the search for the philosopher's stone, concentrated the talent of Arabia upon mathematics and chemistry. The invention of Algebra and the application of the digits to numbers in arithmetic, show the genius with which they pursued the first branch, and almost any Eastern story, which treats of the mysteries of magic, gives abundant evidence of the success with which they pursued the second. The common people of these two nations knew none of these things. They were destined to be passive subjects of an absolute despot, and accordingly were educated, as though they were not in the possession of intellect. The spirit of the age and the ideas of the government ranked them in the scale of being hardly higher than brutes, and they were trained as horses to their tasks, rather than as men to their duties.

Cyrus the Great inculcated the necessity of practising the *Virtues*, as they were called, but he based them rather on policy than on principle, and they terminated in effeminacy. Besides, to make his country what he wished it, it was necessary that the Persian should be also the soldier. His system, after all, was chiefly physical, and the relaxation of stern military discipline which succeeded his death, took from the Persian the only power which their education gave. The best education for the common soldier is to learn implicit, passive, and even senseless obedience. Says Alexander Hamilton, "Soldiers can hardly be too stupid. Let officers be men of sense, and the nearer the soldiers approach to machines, the better."

In Sparta, the *State* was the governing idea, and education, with every thing else, was made directly subservient to its interests. The system of Lycurgus was designed, not to make the *man*, but the *citizen*. The individual was swallowed up in the community. War was the business of this community, and hence its education was mostly physical. The perfectness of Lycurgus's system, for the proposed purpose, was shown at the Pass of Thermopylæ. Leonidas was the personification of Spartan education.

The native character of Athens was always different from that of any other city of Greece. The sterility of its soil, the richness of its mines, and its commanding maritime position, combined to make it the commercial emporium of the Mediterranean, whilst the free intercourse of its citizens with strangers from all nations, rendered it the most polished of ancient

cities. Athens, by its innate disposition, was inclined to intellectual pursuits, but the warlike spirit of the times prevented its free development. Intellectual and physical education were hence combined; and the relation of the city to surrounding nations, or the characteristics of its governing men, decided which, at any given time, should have the predominance. Its citizens, in some branches of intellectual education, were our superiors; in many of the fine arts, they remain models to the world. The perfectness of their language is a living proof of the purity of their taste, the discrimination of their judgment, and the acuteness of their understanding.

The glory of Rome is emphatically its martial prowess; yet the elements of its greatness are to be found in the education of its citizens during the peaceful reign of Numa. The religious character of the Roman the worship of God without idols, which Numa inculcated, had its effect for ages, and made Rome the most religious city of the ancients. The innate pride, energy and patriotism which produced the Horatii and the Gracchi, originating as an impulse from Romulus, was by Numa strengthened into a settled principle. Still another great secret of the Roman's success, was the comparatively high estimate of woman's character. Says De Tocqueville, "If I were asked to what the singular prosperity and growing strength of the American people ought mainly to be attributed, I should reply, to the superiority of their women." *Mutatis mutandis* —might not the same be said with reference to Roman superiority? We instinctively associate the Roman

matron with our ideas of Roman grandeur. We cannot forget the Cornelias, the Aurelias, and the Atias. It is a singular circumstance, that almost every change in form of government at Rome, was occasioned, either directly or indirectly, by woman.

At Athens, the dissolute Aspasia and her companions, were the only class of females that received an intellectual education. So true is this, that Pericles, Alcibiades, and even Socrates, were accustomed to leave the company of the virtuous, but ignorant lady, for the more intellectual society of the courtesan. But Roman history tells us, that Virginia was returning from school when she was seized by the emissary of Appius. The State educated the Grecian, but the mother, the Roman. The proud retort, "These are my jewels," speaks volumes. The beautiful was the leading idea in the education of the Athenian; the useful, in that of the Roman. The former was all theory, the latter, all practice. Out of more than three hundred thousand inhabitants at Athens, but twenty thousand were citizens, and these few were at almost perfect leisure. The daily attendance upon the lectures of Socrates and Plato, the public instructions of Aristotle and Aristides, the magnificent works of sculpture and painting, scattered with such profusion throughout the city, their familiarity with the works of Homer, Herodotus, the dramas of Sophocles and Euripides, all combined to render the education of the Athenian highly intellectual. We all remember that Athens, in the days of its decline, furnished schoolmasters for the world; and the captives from the Peloponnesian war

regained their liberty by reciting to their masters the verses of Euripides.

Says Plutarch, "Archimedes considered every art which ministers to common uses, as mean and sordid, and placed his whole delight in those intellectual speculations which, without any relation to the necessities of life, have an intrinsic existence arising from truth and demonstration only." Aristotle was in reality the discoverer of that which is known as the Baconian system of philosophy. He thought, and in substance said, that whoever wished to make the philosophical researches of the mind applicable to the practical transactions of life, must pursue the inductive method; but, in accordance with the spirit of the age, he considered the mingling of matter with the sublime conceptions of mind, as grovelling, and unworthy the dignity of the true philosopher. This idea of Archimedes and Aristotle pervaded the whole system of Athenian education. The gratification of the mind, the pursuit of abstract truth, the search after the sublime, was with them every thing,—the utilility of knowledge, in its practical details, nothing. On the contrary, the Roman was the true Yankee among the ancients. But few great principles in intellectual science were ever discovered at Rome; but scarcely any were discovered elsewhere, but that Rome made them subservient to her interests. Says Kett, "the Romans copied the form of the Sabine shield, and armed their troops with the Spanish sword. Horses for their cavalry were procured from Numidia, and the wreck of a Carthaginian vessel was the model of their first ship-of-war.

They stationed the captured elephants, which had been employed against them in the Punic wars, in the front of their army against Philip." Not only did the world contribute to deck her temples with works of art, but Cicero, Virgil, and Horace have each confessed that even Roman literature was but a copy of Grecian.

In regard to all these nations, the more we study into their historical details, the more shall we be convinced that the same differences which characterized them as nations, manifested themselves in their systems of education.

The ignorance of the Middle Ages was chiefly due to the preponderance of *religious* education conducted upon wrong principles. The early fathers of the Christian church neglected literature and science, on account of their connection with heathen mythology. The fourth council of Carthage prohibited their bishops from reading secular books. Jerome condemned the study of them except for pious ends. All physical science, especially, was held in avowed contempt, as inconsistent with revealed truths. Religion, without knowledge, is not sufficient to preserve from degradation. Destitute of books, and deprived of the lecture, (that great source of instruction to the old Grecian and Roman,) taught by the priests only to worship and obey, the men of the Middle Ages were soon buried in ignorance, indolence, and apathy. They were not *educated* at all; for education implies design and discipline; they merely existed.

A powerful exemplification of the idea which we wish to illustrate in the present lecture, is to be found

in the effect upon society of the institution of Chivalry. It introduced a new feature in education. The youth was educated to be the polite gentleman, the true knight; to aid the distressed, however lowly the rank of the sufferer, to despise the meanness of stratagems, to speak the open truth, and boldly to contend for the right. The refining influence of woman, for the first time in Europe, came in to soften the roughness of military discipline. The education was physical and moral, and though the extreme of chivalry became at length ridiculous, in its original purity it was preëminently useful, well adapted to the times, and a great progressive step in civilization. For centuries during and after the Middle Ages, war was the business of the world, and preparation for it, the education of the people. Many a Leonidas, doubtless, lived, but there was none to perpetuate his glory.

In the ninth century, Charlemagne in France, and Alfred in England, founded seminaries of learning. But the age was against them; and it was not until Luther had reformed the religion, and Bacon the philosophy of the world, that the intellectual education of the masses was conceived of, as among the possibles.

Among the moderns, each nation has its individuality. Phlegmatic Germany has given us the transcendental metaphysician; fiery Italy, the burning poet and the fierce tragedian; enthusiastic France, the fickle reformer and the truth-loving mathematician; proud England, the belle-lettre proficient and the scientific philosopher; practical America, the utilitarian. In the education of the masses, the United States

stands first, the States of Germany second, France third, Great Britain fourth, whilst in Russia, and in almost the whole of Asia, despotism has hardly permitted the word education to be breathed. Yet, the difference in the methods of education, and the difference in the results, are characteristic, and plainly marked national peculiarities. Every man, to a certain extent, is a living manifestation of the spirit of the age in which he lives. I cannot, therefore, better give vividness to my idea in the above review, than by assembling the representatives of different ages. Conceive to be present an Egyptian, a Spartan, a Persian, an Athenian, a Roman, a Schoolman of the Middle Ages, a Chevalier de Bayard, a Sir Walter Raleigh, a Cavalier and Roundhead, a soldier of Napoleon, a Russian serf, a German transcendentalist, a Jesuit pope, an Eastern despot, and, from the United States, a practical schoolmaster and a theoretical friend of education. Conceive each, just to have expressed his views upon education. What a Babel of opinions! A hundred years hence, in what light shall we appear in this list? Can there then be permanency in educational plans? Could any of the above change times or nation? Yet careful study of different systems is advantageous in enabling us to avoid the errors and embrace the truths, which respectively marked their developments. The moral this teaches is, that there is no such thing as abstract education. The men of the cloister, however wise, cannot lay down any appropriate system. Like Rousseau and Locke, they may throw out many useful ideas, and many beautiful

thoughts, but their systems will be Utopian and impracticable. No better example need be given than Rousseau's Sophia and Aurelius; a work that is full of profound, common-sense thoughts upon education, yet rendered almost ridiculous in the view of the practical teacher, by the absurd, foolish, and impossible plans which it inculcates.

The youth must be educated to meet, not every emergency, but only such as circumstances determine are prepared for him. This applies to both branches of education, to discipline as well as to instruction. For it is as necessary that the mind of the statesman, the soldier, and the financier, should be disciplined respectively, by drawing out and developing different powers, as that they should be instructed in different species of knowledge.

Educationists, therefore, must study the spirit of the age, the forte of the nation, the capacity of the man, before they put in practice ill-digested theories. Experiment, at the hazard of a generation of minds, is a matter too serious for trifling.

What, then, is the spirit of the present age? What are its leading ideas? How are they affecting education? And how ought education to affect them? These are questions which it is incumbent upon us to ask, and to which we should strive to find the answers. Though abstractly it is the end in education to make men—men pure in heart, strong in mind, healthy in body, wise as rulers and obedient as subjects—yet concretely, as we have just shown, the condition of the world and all outward relations come

in to modify general principles and determine the details of all plans. Without attempting to trace the history of the changes in society, and to account for the differences between the present and the past, we may say, generally, that since the time when Luther established for the world the right of individual judgment in religion, the democratic principles of equality have been extending to every department; and since Bacon demonstrated that the true use of philosophy is to lighten man's labors, and make subject to him, for his happiness, all the powers of nature, utility, in contradistinction to abstract theory, has been the subject of men's inquiries. The prominent ideas of the present age, are equality in all relations, and utility in all investigations.

The peculiar circumstances connected with our nation's birth, its vast resources and fertile soil, its rapid growth, its general distribution of property, the absence of aristocratic blood, and the rapid changes in wealth, have enabled these ideas to manifest themselves in our land with more power than elsewhere. Their effects are witnessed in religion, government, education, and in all the relations of society. The fundamental difference in *education*, which they have caused, in comparison with the systems of the ancients, is in inculcating that the intellecting powers of *all* men should be educated, and that knowledge should not be restricted to any privileged class. There is, however, in man a tendency to carry every good thing to extreme, to stretch forward to a distant end, without sufficiently considering the means to attain it—to consider one idea

sufficient to accomplish all good, without remembering the different classes of minds to be actuated, and the various interests to be reconciled. The most buoyant sailing ship requires the most ballast; the more powerful the engine, the more need is there of the fly-wheel; the more comprehensive a principle, the more efficacious its action is, the more reason is there to determine its legitimate bounds and to prevent its extremes. The accomplishment of this devolves, in a great degree, upon the teacher; and without particularly considering the universally acknowledged advantages of the influence of these ideas, let us look a little at their *radical* workings, that we may better see if there is danger, and more easily provide a remedy.

There are in the world two great classes, the conservative, and the reformer. The first consists of titled men, the rich, of those whose prospects could not be bettered by a change. The second, of those born without rank, destitute of property, yet possessing desires both for wealth and station, and eager for any change. The former think that whatever is—is right; the latter not only think that all is wrong, but that they have discovered the method for setting it right. The former think the good things of this life have been wisely distributed; the latter, with levelling views, think the aristocracy have usurped the shares of the million; that society, which sanctions the usurpation, is wrong; and that agrarianism is the only perfect social system. But, besides these mere selfish extremes, there are many noble minds to whom the aggrandizement of self is merely incidental to the advancement of truth. And

these are so much the more to be feared when wrong; *because* they are good, because they are sincere, because they contend under the banner of religion and conscience,—for influence is often proportioned to individual worth,—yet the extremes to which they run are often unequalled even by that of the selfish partisan. The human mind can bring itself to believe any thing to be right it chooses. Hence the enthusiast often receives as truth, that which the well-balanced mind perceives to be error. A martyr is not necessarily a martyr to truth, only to his *idea* of truth. Persecution, indeed, may prove the sincerity of him who suffers, but by no means the truth of that for which he suffers. The conscientious enthusiast is indeed the worker—the man who most influences the masses. Yet he is most likely of all to be wrong, or, at least, the most likely to carry a good idea to a wrong extreme—the least safe of all standards. By as much as he is an enthusiast, by so much is he no criterion. The very powers which make him an enthusiast, combine to lessen his judgment. Like the war-horse, he is mighty in battle; but he needs a rider, otherwise he may trample friend as well as foe; misdirected, he is terrible in his evil. Of this class we have in our country great numbers. They see wealth contrasted with poverty, luxury with starvation, despotism with slavery, talent and education with idiocy and ignorance; in fact, those thousand contrasts which we all see, and often sensibly feel, and at which even the wisest sometimes murmur. They know not how far these contrasts were designed by Providence as trials

in this state of probation, and consequently *must* exist, and how far they are the result of the maladministration of society. They conceive of them only in relation to this world—as preventives to universal happiness; they labor for their annihilation as though they were wholly the result of human agency, and disregard the caution to beware, "lest haply they be found fighting against God." Most of these reformers are one-idea men. The evil against which they contend, is *the* evil; the way they attack it, *the* way. They can conceive of no method of doing good, distinct from their own. There are reformers for all the ills that flesh is heir to, and they are as zealous as they are numerous. With one, it is slavery; with a second, punishments; with a third, non-resistance; with a fourth, woman's rights; with a fifth, an indefinite equality—and so on innumerably, even to the complete dissolution of civil, political and domestic society, and their re-formation upon agrarian or Fourieritic principles. The reformers constitute the most numerous, as well as the most active class of our community. They are constantly doing many good things, but almost as constantly doing as many bad ones. They keep society in a perfect turmoil, yet society could not exist without them, at least could not progress. They are the steam of this vast engine, civil society. They are the exponents of the democratic principle—the mouths through which it speaks. The revolutions they produce are attended with a vast waste of moral principle, yet many sparks of truth are elicited. The extremes to which they rush frequently frighten the timid of their own party to the conserva-

tives, who are constantly at work, opposing their aristocratic propensities to the reformers' democratic instincts. Besides the leaders in these reforms, there are vast numbers who have heard them talk, with restless discontent, understood their views according to the dictates of a proud heart and ignorant mind, and practised upon them with mere selfish ends; all the while, too, deceiving themselves with the idea, that they are working for the public good. Repeatedly styled the sovereign people,—taught to consider kings, rulers, legislators, and all in high office, as the mere servants of the people, entirely subject to their will, the ignorant and illiterate often consider themselves equal, in every respect, to those who have devoted the energies of life to the acquisitions of knowledge,—who have ascended the hill of literature and science, entered its temple, and paid successful offerings at its shrine. They are fed with flattery by every political aspirant, demagogue, and promulgator of new opinions. What argument can you hold with him, whose mind cannot comprehend reasoning, who knows not when his pretended arguments have been shown fallacious, who only repeats what has again and again been shown inapplicable, whose self-conceit will not allow him to take any thing on trust from superior wisdom, and whose final reply to every unanswerable argument is, "I have as good a right to my opinion as you have to yours." There is no pride more conspicuous than the pride of an ignorant man, "dressed with a little brief authority." With shrewd wisdom has a negro head-waiter been styled

"an ultra aristocrat." A peacock's pride is humility in comparison with his.

The vanity of one gifted with power, is in direct ratio to his ignorance. The less one knows, the more he *thinks* he knows; the less his real importance, the greater his fancied. The truly learned man comprehends the infinity of knowledge. He realizes, to an extent, the vastness, not only of infinity, but even of finite things; he perceives how meagre is even the best of human acquisitions, how little the toil of the mightiest mind can accomplish; that man's learning is but a drop out of the ocean of knowledge—"the pebbles that lie upon its shore;" and he bows himself, humble like the little child, before Him to whom infinity is finite, to whom all things are as nothing! The distance between himself and God is so wide, his comparative ignorance so great, that he feels himself almost upon a level with the most ignorant, and is meek, just according as he is great. But he who has no soul, instinctively to suggest the vastness of God's creations, and no mind to think out the mysteries of life, lives in a narrow world, is wise only in his own conceit; he does not possess enough knowledge to know how paltry are his acquisitions. Yet he is fully convinced that he knows all things, and is therefore just as self-complacent as though he really *did* know all things. Though astonished that his greatness is not more appreciated, he consoles himself with the thought that all great men are in advance of the age in which they live, and that his is another instance of unappreciated merit. He considers himself the

wisest among men, and is as proud as Lucifer—the embodiment of self-satisfaction. Yet his complacency does not exalt him, and his pride debases him. Truly

"A little learning is a dangerous thing."

Many, through their extravagant ideas of equality, have obtained a most exalted idea of human nature. In converse to the catechism, they think that God's chief end is to glorify man. They conceive of man as a piece of Divinity, entitled almost to equal respect with God; and each thinks himself the most perfect manifestation. Hence they are dogmatic as theorists, cynical as critics, and rebellious as subjects. They believe nothing they cannot understand. They take as authority no man's investigations. They act only in compliance with what they call the promptness of their own noble natures. Their self-will, their self-conceit, their preconceived notions, they call conscience; and then ask, "Shall we not obey our heavenly mentor?" They cannot be made see that conscience is not the *judge* of right and wrong, but only that which incites us to do the right and shun the wrong, when *other* powers have decided which is the right and which the wrong. They will not see, what all the world knows, that the leaders in all the atrocities of the Inquisition, in all the murders of the Pagan persecution, were sincere men, under the guidance of conscience, who thought that they were thus doing God service; or like the Apostle Paul, whose conscience told him, "he ought to do many things contrary to the name of Jesus of Nazareth."

They do not see, that if individual judgment is thus to be called conscience, and thus inflexibly to be acted upon, that not only must all that the world has been so long gaining in religious toleration be lost, but that the old persecutions must inevitably be revived. Their error is not in obeying conscience, but in that which precedes this, — in allowing their own self-will to settle this or that to be right or wrong, contrary to the opinions of those wiser and better than they. No man, uninspired, has a right to assume to himself such a prerogative, and say, I am right on all subjects intuitively, and you are wrong whenever you disagree with me. Even in our highest courts of justice the opinions of the judges are not unanimous, yet the decision of the majority must be the standard, if there is any thing desirable in permanency. Could these men imbue all others with their notions, and should all act upon them, it must follow that, eventually, individual strength would be the final arbiter of right and wrong, and every link which binds society together be sundered.

There are many among us who obey nothing on earth or in heaven. Having heard equality, liberty, independence, as household words, from childhood, they know not what obedience means. They conceive of it only as the property of the slave, — as something degrading to independent man. The Bible is to them a good book, not because it is the word of God, but because, according to their views, it contains much truth, and, on the whole, they would recommend some portions of it to your serious consideration. Yet only as their narrow mind comprehends it, and their perverted judg-

ment consents to its teachings, do they receive it. Even here they do not *obey*, that is, do not yield submission, as authority from one who has a right to command. They never, as children, learned to obey, and now as men, it is *impossible* for them to obey either man or God. They cannot understand the noble pleasure of confiding obedience. Though in science they trust implicitly to others, in morals, they consider him a bigot, who bases his views upon the investigations and thoughts of those wiser than himself. Their only creed is, "be good" — "do right." Yet, according to their doctrines, that only is right to each one, which seemeth right in his own eyes. Thus flattering human nature, they have almost imperceptibly influenced every subject. We may safely denominate this an excusing age. Books are written, which represent Cortez, Pizarro, Bonaparte, Benedict Arnold, and even Judas Iscariot, eased of the crimes so long laid to their charge. "They thought it right," it is said, "to do as they did — and therefore it was right." We do not, of course, intend to criticise these books here; we merely introduce them, to illustrate, that whereas men formerly sought to condemn, they now seek to palliate. Whether right or wrong, they are the result of this feature of the age, and would not be sustained without it. An excuse is found now, for every criminal act, or at least for the actor. Crime, it is said, is but the legitimate fruit of our badly-organized society. False sympathy saves many a true criminal, and lightens the punishment of those who suffer. It is not the man, but his insanity, that commits the murder. Many, not tempted

themselves, sincerely believe that human nature is too pure for crime. Beautiful is the theory, but alas for its logic! Says Angelo, when asked to show some pity,

> "I show it most of all when I show justice,
> For then I pity those I do not know,
> Which a dismissed offence would after gall;
> And do him right, that, answering one foul wrong,
> Lives not to act another."

Says Chief Justice Hale, "Let me remember, when I find myself inclined to pity a criminal, that there is likewise a pity due to the country." But, poor man, he was prejudiced, and not endured with the wisdom of our philanthropists. The reformed criminal is the most conspicuous member of society. He who has not wallowed in the gutters of drunkenness, revelled in halls of the brothel, or cheated in the hell of the gambler, must not expect to be listened to. If he is merely a moral, pious man, without criminal experience to confess, he must stand aside; he is too inferior for influence.

The same spirit extends itself to our schools. The dear little creatures of the school-room are pure, not yet contaminated by contact with society. They are independent, and must be consulted about their rights. They are men, without the evils of men. They require no government, their own noble impulses will show them duty. To be sure, they are sometimes thwarted by the unfeeling tyrant, who cannot appreciate their noble spirits; the fault, however, is with the teacher; the evil which he sees in them, is but the reflection of his

own. Children now are allowed to be too independent, both for their present and their future good. Instead of being governed, they are consulted; instead of being commanded, they are cheated into compliance. The sugar-plum has taken the place of the rod, — both extremes, and extremes are always wrong. There is so much fear of breaking the child's independent spirit, that he is often left uncontrolled, till he rules the house, and, in a new sense, "The child is father to the man." Says Rousseau, "Mr. Locke's maxim was to educate children by reasoning with them, and it is that which is now most in vogue. The success of it, however, does not appear to recommend it. For my own part, I meet with no children so silly and ridiculous as those with whom so much argument has been held. Of all the faculties of man, that of reason, which is in fact only a compound of all the rest, unfolds itself the latest, and with the greatest difficulty; and yet this is what we would make use of to develop the first and easiest of them. The great end of education is to form a reasonable man; and yet we pretend to educate a child by means of reason! This is beginning where we should leave off, and making an implement of the work we are about." We see the effects of this want of control in the mobs and riots which disgrace our land, and in the increasing disregard both for human and divine law. If order is heaven's first law, obedience is certainly its second. One great object of man's probation, is to learn obedience. If he has not learned it, he has failed in a grand point — a point, too, doubly important under a form of government like ours; for though we

are all rulers, "He is not fit to rule who has not learned to obey."

Now, childhood is the time to fix these habits of obedience. The child has not that abstract idea of equality, which so much troubles the adult. Deprive him of some pleasure, he inquires not whether his rights have been infringed upon, but thinks only of the loss of the particular gratification. When a creeping infant, he was often drawn back from the fire, without having his permission asked, and forcibly stopped from many a fatal fall, without being consulted as to whether this restraint infringed upon his inherent rights. Happily for the perpetuity of the human race, ultra-equalitarian theories cannot extend quite to infants; the effect would be the total annihilation of all babies; for the infant, notwithstanding the noble promptings of his nature, cannot distinguish one foot from twenty, and a fall from a chamber-window to learn it would be rather dearly-bought experience. But does the change from the long gown to the pantaloon give complete wisdom, change the infant into the perfect man, knowing every thing, wanting no restraint, requiring no government? Habits of obedience must be fixed in childhood, or never. Then the child feels his weakness, recognizes the protecting care of parent and friends, knows that he does not know all things, takes much upon trust without reasoning, is not confused by false abstract notions, — in fact, is prepared to yield his own will to the will of him whom he respects. This is a plain, practical, common-sense question, and should so be considered. Though we hope these notions are not so prevalent as formerly,

yet there is much of error still. This is a subject which particularly concerns the teacher. We are not doing our duty, if we confine ourselves to intellectual education. Our schools are free schools; they are a part of the government; they are designed, in our system of political economy, to do a work in perpetuating our institutions. We cannot be too often reminded, that our schools are unlike those which the world has ever before seen; that those who compose them, occupy a different rank from those in a similar relation at any other age. Our duty is to train these children up to be self-governing citizens, for it is they, to whom the destinies of our country are soon to be intrusted. Teachers! we have here a responsibility; may we realize it.

Said Chipman, the member of Congress from Michigan, in the House of Representatives, "Democracy is opposed to education." The remark was made the subject of universal ridicule, yet it contains a sober truth. It is not, indeed, opposed to a superficial education of the masses; on the contrary, it is favorable. But it is preëminently opposed to high scientific attainments. Democracies will always be wanting in scientific scholarship. Politics will consume the talent of the nation. Again, the envy of the ignorant equalitarian will produce a prejudice against learned men. They often even prefer to employ quacks,—quacks in law and theology as well as in medicine.

It is the second-rate men that make the money and influence the mass. The success attendant upon the

quack advertisements of our papers, and the sophistical logic of mere demagogues, is abundant illustration.

Every man is naturally an aristocrat; that is, every man desires in some way to be first; and hence levellers exert themselves, rather to pull down those above, than to raise those below. There must be rank in democracies, as well as in aristocracies. There will be a rush for place, and the strife to outstrip the neighbor will retard literary cultivation. There are many things peculiar to our country, that are exceedingly unfavorable to scientific or literary eminence. The tendency to immediate action, is especially opposed to a long course of preparatory study. Present expediency is preferred to future benefit. To-day, not to-morrow, is cared for. Selfishness, under the garb of universal philanthropy, is omnipresent, whispering, "Let every man take care of himself; get money rather than knowledge, and get knowledge only as subservient to getting money." Science and art are cultivated as a means, not as an end. Practical utility is the watchword of American genius; it is best pleased with that which is most immediately advantageous. Polite literature, and the abstruse sciences, which have a more remote, but equally legitimate tendency to improve the arts of life and elevate the tone of society, it declines to cultivate; the attention it bestows upon them is superficial,—there is no time for thoroughness. With us, all is activity and bustle; restlessness and excitement are the prominent characteristics of American mind. The high-pressure principle and the labor-saving genius of the times, not only enter the province of matter,

but also manifest themselves in the department of mind. The aspiring scholar, before he is prepared by strict mental discipline to act with efficiency and to exert a wide and healthful influence upon society, is beguiled from the tranquil pursuits of literature, to engage in the more animating scenes of active life. Politics presents the allurements of power. Hence for one devotee of science, for one scholar of profound erudition, we have thousands of politicians. They come upon us in clouds and armies, like the locusts of Egypt upon the green fields, and often their effects are as devastating.

The whole tendency of things, is, to make the superficial scholar, the superficial thinker, and, consequently, a community of superficial men, dangerous even as subjects, much more so as independent rulers.

To this state of things, there must be some counterpoise instituted, some balance-power established;—there must be a check to this rush and push. We have power in abundance, but it is physical instead of mental; or rather it is the power of action in contradistinction from the power of thought. The child imbibes the spirit of those around. Unless he can learn quickly, he does not wish to learn at all. Education is now expected to go by steam. Our colleges, academies and common schools are considered so many mills at which an indefinite amount of knowledge is daily to be ground out, and distributed indiscriminately to all applicants. The characteristic speculation of the Yankee extends even to education. He wishes to get it cheap,—to drive a good bargain with Nature herself. Seeing

the wonderful improvements and rapid progress in the outward condition of things, he expects the same rapidity in intellectual progress. The fallacy is in not distinguishing between mind and matter.

Matter has no individuality; it is divisible, it loses its identity, and may change into a thousand shapes. It is a part of this to-day, and a part of that to-morrow—

> "Imperious Cæsar dead, and turned to clay,
> Might stop a hole to keep the wind away."

Matter has no will; it is the servant of mind, becoming whatever mind wishes it. One generation may begin to work matter where the last left off.

But mind is individual; it is a unit—always one. It exists within itself, and must work out its own distinct, separate existence. Every mind must begin anew from the same starting-place, and travel its journey for itself. Matter affects only the outward, perishable condition of man. It is in and from the mind that he receives his character,—his never-dying self. Matter is made for this world, and here is its only state of existence. But this earth is only the *probation* of mind; its real existence begins in eternity. Mind will admit within its province no labor-saving machines, no matter-moulding tools. The different constitutions of mind and matter forbid the same mode of treatment. Nature is stronger than systems; and though vain, complacent man may treat them as identical, and cheat himself into the belief that he has succeeded in his attempt, when he awakes to his senses, he will find that

Nature cannot be perverted, that mind cannot lose its identity or be made subject to the laws of matter.

We are often led into wrong estimates by not distinguishing the faculties which it is the special aim of education to draw out. The Perceptive faculties are developed sooner than the Reflective. Children learn more by observing than by reflecting, sooner by experiment than by theory, and therefore illustrations drawn from things, visible objects, will have more effect upon the youthful mind than the clearest mathematical truth. But intellectual education concerns itself chiefly with the development of the reflective faculties; for the perceptive develop themselves, and merely take their direction from the development, or want of development, of the reflective; or rather, I would say, man is so constituted, that whether placed upon the island or in the midst of the city, the objects of nature *will* act upon the senses, and thereby cause a development of the perceptive faculties. Nothing can prevent their development, but dark, solitary imprisonment, precluding all action of the senses. Education, or no education, as we commonly understand the term, has no effect in causing or preventing this development, but only in directing as to the *mode* of development. Thus the perceptive faculties of the uneducated man may be fully developed and always at work, but only on objects of sense. The uneducated may travel side by side with the educated—will perceive as many, probably more things than his companion, but of a different class. He will tell only, on his return, of particular horses, or coaches, or styles of harnesses, the odd

mode of dress, the strange kind of food; and in such details, is always ready with a story of personal adventure. His perceptive faculties were fully developed and always at work. But, since the reflective were not developed, and did not come in to generalize, classify and direct in the selection of facts, the things observed were of a character not calculated to afford food to the reflective faculties, but were mere perceptions peculiar to themselves, and such as are exemplified to us in the conversation of the talkative, uneasy, uneducated man. The gossip is the legitimate production of the exclusive development of the perceptive faculties.

A few years ago, a new educational theory was put in practice. Infant schools sprang up on all sides, and "The Infant Philosophy," "Infant Astronomy," and the infant every thing, sprang up as accompaniments; and soon the little child of four years old, with magic lore discoursed most eloquently upon the mysteries of all natural science. Visitors, in amazement at the knowledge of these little twaddling prodigies, predicted a generation of mighty minds, such as the world had never seen. That generation, however, has reached its manhood, without displaying any of those extraordinary powers which its infancy seemed to promise, and the deceptive Infant School has perished,—a total failure. The examination of the infant school did indeed seem wonderful. According to previous systems of education, adults could not answer the questions, as did these infants, without much other knowledge and much deep reflection. Men, therefore, thought that these infant

minds had the maturity of adult years. Of two wonders, they thought it less strange that the infant mind should comprehend subjects requiring so deep reflection, than that, understanding nothing about them, they should talk thus learnedly. But it seems to me that the anomaly may be easily accounted for, and be useful in showing to us how early the perceptive faculties are developed, and how versatile they are in their action. Here those ideas, which were properly the object of the reflective faculties alone, were diluted, explained, illustrated and compared, until they came within the reach of the perceptive faculties; were received by the child merely as perceptions, like objects of sense, and were thus understood and talked of by him. Principles were not received by the mind, but only illustrations committed to memory. Abstraction and generalization had no place here. Particulars, in contradistinction from generals, were all the mind could grasp. Whilst the very fact that the reflective powers did not come in to arrest the action of the perceptive, causing doubts to arise, seeking reasons, arranging and classifying facts, and thereby requiring time for thought, was really advantageous in this show of knowledge; for readiness in reply pleases, rather than thoughtfulness. The hearer of the pupil's examination, not having witnessed the diluting process, having received these ideas himself through the reflective faculties, and not noticing, among the many correct answers of the pupil, the occasional nonsensical reply, (which really showed his complete ignorance of the whole matter,)

supposed the child understood the subject as he himself did, was therefore misled in reference to the discipline of the child's reflective powers, and, naturally enough, was astonished at his display of learning.

There was, however, soon a cessation in this apparent progress of the child. For to a limited extent only could the perceptive faculties be made, even apparently, to usurp the province of the reflective; and the child in due time received, as did his father before him, through the only legitimate powers by which they could be received, those ideas, about and around which he had often talked, but of which, he had had no knowledge.

I do not know that any injury was done to the development of the perceptive faculties by this method of education; for they were perhaps as well exercised thus as upon subjects of sense alone — that is, upon objects used in their primary signification, and not as the signs of ideas. But certainly it was lost labor, for there could be no gain. It was, however, injurious upon the mind generally, by its deceptive feature, causing both parent and child to form a wrong estimate of the amount and character of the pupil's knowledge. Thus the flattered parent urged on the child in the same mode of procedure; whilst the pupil, either deceiving himself with the idea that he was a learned scholar, grew up a conceited character upon all subjects without understanding any; or, on the other hand, bursting the fetters which had bound his mind, slowly undeceiving himself, and realizing how vague were all his ideas,

painfully unlearning what he had been for years committing, in spite of the trammels which surrounded him, made himself, what Nature designed him to be, a true man. Would that this system had fallen into disuse when the failure of the "Infant School" demonstrated its absurdity! But the spirit of the age favors it; its effects are not so plainly detected in adults as in young children; the pride of parent and teacher is gratified by the ready reply of the pupil, his varied knowledge, and his ease and familiarity in talking about learned subjects; all these combine to prevent its banishment from our academies and common schools.

The opposite extreme, — committing to memory words, without any explanation, is, of the two, to be preferred; for then the fact or the statement of the principle remains, and after-reflection explains them. In this extreme, the fact is never remembered, and an incorrect or vague idea takes the place of the true one, deceiving the holder into the supposition that he understands the whole subject. There is no *thought* in either extreme, and, therefore, so far as discipline is concerned, no value.

The happy medium is as valuable, as it is difficult to find. Ideas must be presented to the child beyond his comprehension, otherwise the reflective faculties will have no stimulus to action, but not too complex, for then these undisciplined faculties have no power to act, and the memory alone is exercised. Many abstruse points must be explained and familiarly illustrated, but care must be taken lest they be so illustrated as to be re-

ceived only as perceptions, and thus fail of their legitimate effect. This method may indeed be useful in one branch of education, — instruction, — the giving to the pupil information with reference to some kinds of knowledge. Yet we must bear in mind that nine-tenths of the *things* learned at school are soon forgotten, are of little practical benefit, and seldom made use of by the pupil in the common transactions of life. Principles are extensive in their application, comprehending an infinitude of relations, the species of fact useful in practical life. He, therefore, who understands and remembers principles, has ever at command, in small compass, thousands of things, many more than the memory could ever contain. Information is valuable only as we can use it. The difference between the educated and the uneducated, is not so much in their amount of knowledge as in their command of knowledge, their power in using and applying what they know.

Says Rousseau, "Trace the progress of the most ignorant of mortals from his birth to the present hour, and you will be astonished at the knowledge he has acquired. If we divide all human science into two parts, the one consisting of that which is common to all men, and the other of what is peculiar to the learned, the latter will appear insignificant and trifling in comparison with the other." It matters not so much *what* we learn as *how* we learn. Words are not wanted, but ideas; or rather the power of originating ideas. The learned is far inferior to the disciplined mind. This method may take the glib talker, for the perceptive

powers act quickly, and the result of their action is easily expressed. But the reflective require time, both for action and expression. But since, in this hurrying age, stopping to think cannot be endured, the recitation of the scholar and the examination of the school, where the perceptive faculties have been chiefly appealed to, is frequently overrated, while that of the pupil or school where the reflective faculties have been disciplined, is as frequently underrated. This extreme makes the superficial scholar; is as deceitful as it is flattering, and should be especially guarded against by the teacher.

We have thus endeavored to show that Education has been, in turn, both the cause and the consequence of the condition of the world in all ages. We have spoken of two governing principles of action of the present age, and of some of the ways in which they are affecting education. We have, indeed, presented them in their worst features, and considered only the dangers that are to be feared from their extremes. We regret that time will not permit us to consider the other side, and to show that it is chiefly due to the prevalence of these principles, that our country has taken the rank which she has among nations, and that our people may boast of possessing more of the requisites for universal happiness than any other. For we do not wish to be classed with those who fear every thing and hope nothing. We have much faith in the educated common sense of the people, in the strong conservative power which underlies the wild vagaries that we fear, and which is

silently, but we trust effectually, counteracting extreme radicalism. Yet, after all, much depends upon the next generation, and much of their character depends upon the influences of the school-room. And we shall not have spoken in vain to-day, if we shall cause a single teacher to think more seriously of his part in this work.

If the coming generation shall be taught to think, if they shall be made to realize that liberty is not synonymous with lawlessness, nor equality with agrarianism; that men are born with different capacities; that respect is to be paid to talent, scholarship, and wisdom; that reverence is due to the experience of age; that obedience is to be given to something besides their own dictates, — then may we hope that the result of the experiment which we are now trying, will not be added to the long list of failures which stain the pages of our history, and shake our confidence in man, but that we shall go on, giving an unimpeachable example of man's true power in self-government, spreading a benignant light, whose mild rays shall gently fall even upon the farthest nation, hastening that promised time when all mankind shall be at peace with each other, loving and being loved; when heaven itself shall be brought down to earth.

Would we give to our people intellectual education, then must we teach our youth to think, then must we despise the showy farces of superficial teaching, then must we cherish thorough instruction, severe discipline. Yet must we remember, that the failures in republican-

ism have not been caused by failures in intellectual strength, but by the destitution of moral Christian principles. Religion is the only safeguard of Liberty. Whenever Liberty has deigned to dwell with us on earth, Religion has been her attendant spirit.

"Where she came,
There Freedom came; where she dwelt, there Freedom dwelt;
Ruled where she ruled, expired where she expired."

LECTURE VI.

THE RELATION OF COMMON SCHOOLS TO HIGHER SEMINARIES.

BY CHARLES HAMMOND.

The system of common or free schools, so generally prevalent in this country, is mentioned with praise in all lands. It has conferred a most honorable distinction on that section of the American Union, where primary schools for the training of all the children and youth of the State, at the public expense, were first established, and where, from the first, they have been sustained with a constantly increasing interest.

It is to the lasting honor of New England, that, with so many of the elements of her most ancient institutions, this principle of universal, popular education, has been infused into the national character.

The fathers of New England were fortunate, in their efforts to found an empire to become the home of a free people, and they were fortunate, also, above all other founders of new states, in their clear apprehension, from the first, of the grand features of a policy which would prevail, when their infant institutions should be-

come vigorous and mature. They founded a new and noble empire, and designated the true methods of making that empire immortal.

Fully aware that new systems of civil and church polity implied, as an absolute condition of success, great "maturity of reason," and high public morality, they aimed to instruct both the people and the teachers of the people in the best manner possible. Thus would the commonwealth be furnished with wise counsellors, and the churches, with learned pastors; and the people would be able to understand their public teachers, and judge for themselves of the conduct of all their public servants.

Their efforts grew out of their firm convictions that the truth for which they had suffered so much, and contended for with so much success, would make free, even as they themselves were free, both their own descendants and all who should embrace it. They were well acquainted with all the forms and results of European civilization, and they had abandoned them in hope of "a better country." They most highly prized the schools and universities of the Old World, for their leading statesmen and pastors had enjoyed all the advantages of those seats of learning, and it was by means of the mental training thus received, that their own views of civil polity and religious doctrine were formed, and they were thus enabled, afterwards, to establish wisely and judiciously the foundations of a new State.

Knowing that they themselves must pass away, and leave to others their labors unfinished, they saw that their own great conceptions, and their own far-sighted

policy would be poorly transmitted to future ages by tradition. They knew the utter impossibility of maintaining a commonwealth after their model, if the people were ignorant, or swayed by brute passion. Their rulers must be men of enlightened wisdom, whilst both the rulers and the people must be alike submissive to the restraints of Christian morality. And, therefore, as the author of the first written history* of Harvard College has told us, "For some little while, there were very hopeful effects of the pains taken by certain men of great worth and skill, to bring up some in their own *private families for public services*. But much of uncertainty and of inconveniency in this way, was in that little time discovered; and they soon determined that *set schools* are so necessary, that there is no doing without them. Wherefore a college must now be thought upon — a college, the best thing New England ever thought upon."

Thus did they found their University, and every where, in all the settlements, as soon as comfortable habitations had been provided for themselves, the house of public worship and the house for public instruction arose simultaneously, thus showing the inseparable connection in the minds of the earliest colonists, between their religious and educational institutions, and the life of their infant commonwealths.

The system of popular education in New England was one which aimed at more than to meet the wants of the first generations by whom it was established. It

* Mather's Magnalia, Book 3.

was a system wisely adapted to all the changes of growth and progress, from the feeblest beginnings to the full vigor and maturity of the national life. In the year 1647, eleven years after the foundation of Harvard College, it was ordered "To the end that learning may not be buried in the graves of the fathers, that every township, after the Lord hath increased them to the number of fifty households, shall appoint one to teach all children to read and write, and when any town shall increase to the number of one hundred families, they shall set up a Grammar School, the masters thereof being able to instruct youth so far as that they may be fitted for the University."

This order of the legislature of Massachusetts will be immortal in the annals of popular education. It deserves to share the honors of the Declaration of Indepence, and of the Charter of Runnymede, in the history of popular liberty. The renown of this order is not owing solely to its aim to secure universal education in the rudiments of learning. It is no less celebrated for its full conception of the gradation system. The grade system, the great desideratum of the present time, is not a modern improvement. Its origin belongs to the earliest age of our history. Like the fabled Minerva, it sprang to life at once in perfect form and panoply. It was the glory of the Puritans to have originated a system of universal education, with a perfect method. It was the disgrace of later times, that this method was so generally abandoned. With all that is said, at this day, in favor of a gradation of schools, we can hardly hope that the ancient system will be so fully appre-

hended in its first intention, and so energetically adopted, that every town with "a hundred families," shall maintain a "Grammar" or High School, "the masters thereof being able to instruct youth so far as they may be fitted for the University." When that day shall come, which shall witness the full realization of the perfect method of the Puritans, it will be understood better than it now is, that grades of schools, from the highest to the lowest, arise naturally from the urgent wants of the community; that each claims the popular smypathy and support; that each contributes essentially to the efficiency of the entire system of public instruction; and that all are alike connected with the vital interests of the Commonwealth.

The Fathers of New England paid but little regard to the forms of European society, when they formed their civil constitutions. They looked with still less favor upon most of the systems of Church polity belonging to the Old World. They thought the tri-fold distinction of orders and officers in the Christian church, though ancient, was yet unscriptural. They merged the titles and duties of a bishop, presbyter, and deacon, into those of a pastor of a laity church. But, in their system of public education for the entire people, we find three grades of officers and three orders of teachers clearly developed. These distinctions will remain, so long as the genuine Puritanism of New England is in a thriving condition. It is an unpardonable misnomer, to regard the Universities and the intermediate Academies and Seminaries as aristocratic, rather than popular, in their aims and tendencies. The mind that cherishes

this prejudice has yet to learn the true relations of the system of public instruction to the social life and character of a New England community.

We may, therefore, with confidence claim the admiration of the world for the New England system of popular education. It is the earliest ever devised which claims to be universal, and yet it is one of the most successful. It is still in the full vigor of youth, though it be among the oldest of our ancient institutions. Its results are witnessed in what we are, as a free and mighty people. And on the same foundation do we rest our hopes of what we may become.

In very recent times, systems of popular instruction have been formed in other lands, and much has been said in praise of their success. Some of them have had their origin in countries where the manners of the people, and, indeed, their whole social organization differs entirely from our own. They have aimed to elevate the lower classes of society in Europe, and on that ground, certainly deserve the sympathy and respect of America. Let honor be paid to those who originated them, and to the enlightened statesmen who applied them.

In these days, when the eyes of the world are watching, with intense interest, the popular revolutions of Continental Europe, the results of popular education should be noticed in those countries where so much has been done to disseminate elemental instruction during the last twenty-five years. Let, also, all the methods of instruction be carefully examined by such as would improve the schools of our own land. Whatever illustrates the

philosophy of popular education; whatever pertains to the best methods of teaching and school management; whatever contributes to the elevation of teaching as an honorable profession, should be greeted with entire liberality, though coming from a foreign land. As the Romans, when masters of the world, hesitated not to imitate the arms of their vanquished foes wherein they surpassed their own, so should we never deem it dishonorable to adopt improvements, let them come from what source they may. At the same time, let not a blind admiration of foreign systems of education cause us to forget that we have a system of our own, with features strongly marked as American; a system long and successfully tried. Especially should the aims and tendencies of the various systems be compared. The most complete educational processes applied under the most favorable circumstances, will not transform, in a single generation, the manners and sentiments of an entire people, into those of a people different in temperament, and having a different destiny. The forms of government throughout Europe may be revolutionized; the thrones of every monarch may share the fate of that of Louis Philippe, but the French or German republican will not therefore resemble a citizen of the United States, save only in the feeling of hostility to monarchy. Political revolutions may affect greatly the foreign relations of a people; but when an entire change is made in all the educational influences which form the character of the rising generation, then the very life of the nation is affected. The old nation dies, and a new empire is born.

In this transition period, therefore, when we know not what a day may bring forth as to the stability and character of the oldest and most influential European nations, it becomes us to watch with jealousy, the tendencies of these new movements on the character and fortunes of our own people. And when modes and systems of education are presented for our adoption, with the assurance that they have worked well in foreign countries, we should look at the ultimate designs of those systems where they originated, and ascertain whether they conflict with the great ends of the American system of popular education. Nothing marks the whole structure of American society more than the perfect supremacy of the principle of adaptation, which is made the test of every thing claiming to be useful. Let this test be applied to every proposed modification of the American system of education that comes from a foreign land.

This censorship, be it ever so rigidly applied, will not delay the progress of real improvement. It will not tend to lower, at all, the standard of attainments, or diminish the activity of the pupils, in any of our literary institutions. In these respects, our predecessors have never laid any claim to perfection, — and there is yet to be reached a limit not discerned by our eyes, in the progress of improvement. This certain fact does not, therefore, render it less necessary to search for the true aims of those who have gone before us. They have done that which entitles them to the gratitude of all their descendants. They have committed to us the completion of a work not yet accomplished, though per-

fect in its design; like the building of the ancient cathedral of Cologne, needing generations and centuries even yet, perhaps, to complete the original plan.

But we do not claim more for our predecessors than is actually their due? How can we presume to speak with respect of the schools and modes of instruction, belonging even to recent periods in our history? It is thought proper to extol the virtues and wisdom of our fathers for what they did in the cause of civil liberty and religious freedom, but in all that pertains to the management of schools and methods of teaching, the present age is so much in advance of former times, that we must say,—

"Let the dead past bury its dead."

We recur not to the past, with feelings of regard, because we think the former days were better than these, or by any means equal in respect to means and facilities for instruction. For every grade of schools in this country has exhibited most surprising marks of progress in all that pertains to the machinery of education. "It is wonderful," said President Woolsey in his inaugural address, "what improvements have been made in collegiate instruction during the last twenty-nine years," the period of President Day's administration at Yale College. The standard of attainments in the preparatory schools has advanced in proportion, so that the amount of classical study now prescribed at Andover and Exeter to candidates for the Freshmen classes of Harvard and Yale, is greater than that required of graduates at those Colleges, twenty-five or thirty years since.

And common schools, in the days of the Revolution, in respect to external appearances, would compare, we presume, with the same grade of schools in our times, much in the same way that the plain side-board of General Washington compares with the princely furniture which surrounds it in the east room of the President's palace.

But if the essential institutions of society were simple and unobtrusive in the first days of the Republic, and if there was little to attract the attention of those accustomed to the conveniences and refinements of modern modes of life, still, those times were adorned with the presence of shining virtues and noble men. The facilities of these days were not then enjoyed, and yet a noble race was trained for great deeds. Their means were limited, but the great end and uses of learning were well understood, and therefore the fruits of instruction were abundant.

When questions of political philosophy or of church polity are discussed, it is usual to refer to ancient customs and constitutions, not for the purpose of imitating external forms now grown obsolete, but to search for the original elemental principles of truth which gave vitality to the old forms, and still live in those that superseded them.

Can nothing be learned in the philosophy of popular education, — its proper uses and ends in such a country as this, from the study of a system as ancient as the settlement of the country? Cannot something be learned of the mutual relations of each grade of our schools to each other, and how they stand connected

with the welfare and glory of the Commonwealth, by the study of a system of public instruction which dates back to Plymouth Rock for its origin, and which has been sustained ever since, with unwavering constancy and with an ever-growing interest?

It is very true that literary institutions of every grade in this country differ very much from the schools of Europe, although they may be called by the same name. Thus we have as yet no institutions which can properly be regarded as Universities after the European model. Indeed, it is doubted by many whether institutions modelled after the English or German Universities will ever be established in this country. We think that, in the mature ages of American civilization, there will be found on this soil institutions of learning which will be equal in respectability to those of the Old World, but in their internal character and modes of administration they will be American and not European.

The same will be true of all the lower grades of schools. The conditions and circumstances of the pupils being very dissimilar in different countries, there must be different standards of attainment, and a call for variety in methods of teaching and discipline. If this rule were observed when comparisons are instituted between the schools of the Old World and the New, there would be less of that wholesale disparagement of our higher seminaries which we sometimes hear, because they are unlike, or inferior to, the Universities of Oxford or Cambridge.

So, on the other hand, if the principle of adaptation should be observed, there would be less tendency to

discard institutions properly and naturally American. Let Paris rule, as hitherto, the fashions of the civilized world, if she must. Let her pride herself in the exercise of a power, whose monthly mandates all our republican tailors and mantua-makers tremble to disobey; but why must we follow the speculations of French republicans, or socialists, as genuine philosophy? Why bow with so much reverence to theories of social and political life whose local habitation is in the Cloud Land of German transcendentalism? The ready credence given to many foreign theories of education, and the earnest effort to realize them, by introducing them into our institutions, at the same time discarding what is properly the growth of our own soil, proves any thing but a free and independent spirit. The position we occupy, the destiny we are to accomplish, one would think, might teach us what a truly noble and proud people would not be slow to learn.

Whilst it is most evident that the facilities for gaining knowledge have greatly increased, and improvements have been made in all our schools of every grade, are we quite sure that an apprehension clear and definite in proportion to the amount of these facilities and improvements prevails as to the proper uses of learning, and its relations to the wants of society? It is no disparagement to modern improvements, to say, that, if our predecessors did not enjoy our advantages for acquiring learning, they did very clearly appreciate its proper and highest ends.

For the very reason that their means were limited, and the processes of acquisition expensive and toilsome,

they might, perhaps, be less liable to mistake the means of learning for the ends, and be less likely to allow the show of mere knowledge to take the place of sound wisdom and true intellectual culture. And, most certainly, it was because the relations of learning to the actual wants of society in New England were clearly seen, that even the scanty means of our fathers were so productive of useful results, and that schools which would now be deemed comparatively poor, became to former generations a priceless blessing.

It is often a theme for pleasantry to hold up for the amusement of the young, the rude apparatus of instruction made use of no longer ago than the memory of the "oldest inhabitant," and which was entirely satisfactory to the scholars of those days, because nothing better could be had. And we meet with these amusing contrasts elsewhere than in lectures on the best methods of constructing and ventilating school-rooms. The shades of President Stiles, and the Dominie Sampsons of "sixty years since," are not allowed to repose quietly on Commencement festivals and College Alumni meetings.

And if half a century has wrought such changes, what shall be thought of the schools and teachers of still more primitive times? History is not wholly silent respecting the schools and colleges of the first ages of New England. We have heard of Master Ezekiel Cheever, the "father of Connecticut schoolmasters," who early settled in New Haven Colony, and died at the age of ninety-four, having been a "skilful, painful, and faithful schoolmaster for seventy years." It seems that teaching, even in those days, was a

"regular profession." Cheever wrote an "Accidence," a famous school-book in its day, he thus being the first, so far as we know, among the New England schoolmasters, to write his own text-book of instruction, — an example very early set, which many of the *best* teachers of our times seem so ambitious to imitate.

Cotton Mather, in his Magnalia, has mentioned one Nathaniel Eaton, the teacher of the first grammar school in Cambridge, which, under his successor, President Dunster, was honored with the name of a College. Being somewhat avaricious and extensively severe in school discipline, and finally having apostatized from the Puritans, and become an Episcopalian, Mather says, that, "he was a blade who marvellously deceived the expectations of good men concerning him, and yet he was a rare scholar, and made many more such, though they were taught in the school of Tyrannus."

It may, perhaps, be soberly thought by some, that the schools and teachers of the first generations were of no real service. Placed by the side of the schools of this age of steam and electricity, it may be asked, how could such meagre foundations, such rude apparatus, and such wretched text-books, have served any valuable ends? Surely our "patent modes of teaching," our beautiful apparatus and spacious school edifices, our text-books of such rare excellence, and in such profusion, that a new work on every science is published every quarter, must all have sprung at once, from a perfect chaos of ignorance. It cannot be possible, that this glorious, cheap school-book era, when every printing house has its "book agent," and "many run to and

fro," and "knowledge" is increased, can be, in any way, related to the former barbaric ages. So far as regards the present condition or future glory of the American people, would it not really have been about as well, if Harvard and Yale had each been founded at least a century *later* in their respective Commonwealths?

It does, however, appear to be a fact attested by veritable history, that New England, at least prior to the Revolution, was a land famous for its free schools: that at that time, the foundations of a great nation were laid by a people unsurpassed in the world for their general intelligence, and that, even then, the system of education which is now our boast, had existed for generations, and had been sustained without the aid of Boards of Education or other useful agencies now employed for the advancement of learning.

The Puritans did more than devise an excellent theory of popular education. They did more than to transmit to after ages the record of a well-meant endeavor. They actually reduced their immortal conception to a historic reality. Not in some Utopian model of a republic, but in their earliest constitutions do we find this principle recognized,—a principle never before recognized,—that every person is born with the right of instruction; that if parents or guardians fail to fulfil their duty in relation to the natural claim of their children for instruction, they shall be educated directly by the state.

Nor did the Puritans deem the common school sufficient, in their great endeavor to form a free and enlight-

ened commonwealth. Their system embraced the "grammar school" * and college, as no less essential than the primary schools. This was the ancient theory. It ought to be the modern theory.

A system so vitally interwoven in all its parts, should never be so separated as to leave the interests of the higher or lower grades of schools to the care and sympathies of different classes of the community. The higher cannot dispense with the lower; the lower can never be so much improved, that the higher may be dispensed with. Let the college, therefore, never fail to fulfil its popular functions; nor should any theory of common school education, which excludes the principle of an intimate and vital relation of dependence upon the higher seminaries, be for a moment sanctioned.

We sometimes hear it said, with apparent seriousness, that the common school is "the people's college:" as though this were any thing but an abuse of language, and the grossest error as to the true idea of a college. Still more frequently is the idea thrown out by Jacobinical editors and flippant demagogues, that colleges and higher seminaries exist for the benefit of a favored class, and are, therefore, aristocratic, rather than popular, in their tendencies. Incalculable mischief is the result of these most dangerous errors; for they tend greatly to diminish the proper influence of the higher seminaries,

* The term "grammar school" during the first century and a half of our history, meant a "classical" school. The word Academy has not been used in New England, in its present sense, much longer than seventy-five years. The word "Seminary" is quite recent.

to weaken the sympathy of the public in their favor, and to create a prejudice against such as enjoy their advantages. On the other hand, the most extravagant notions, and the wildest experiments in relation to popular education, are countenanced. Thus these professed advocates of universal education labor utterly to subvert all the ends our ancestors wished to secure, when they established their system of free schools.

Until a recent period, the true relation of dependence of the lower institutions upon the higher was every where admitted, even in the popular mind. The fathers cherished the college with their warmest sympathies, and, in proportion to their means, with liberal contributions. On the other hand, there went forth from the Universities and higher seminaries, the strongest impulses in favor of popular education. If the mutual relations of the higher and lower seminaries be looked at historically, it will be found that progressive movements have always begun in the former. The elevation of the standard of admission to the colleges has been followed by a corresponding advancement in the course of instruction in academies and in high schools. Better furnished candidates being thus prepared for the learned professions, and for the business of teaching, a quickened activity is thus imparted to all the lower grades of schools in succession, and the sensibility of the popular mind is increased in favor of improvement and progress in every department of the general system, so that no more certain plan of elevating the condition of the primary schools could be devised, than to create a

deeper interest among the people in favor of our colleges and higher seminaries.

But the prevailing sentiment now seems to intimate that common schools only can properly claim, hereafter, the fostering care of the commonwealth, and that higher institutions must be sustained by individual munificence, although they confer incalculable benefits on the whole population. And, therefore, Boards of Education have been established to cherish and sustain the primary schools, and men of the highest qualifications have been appointed to the oversight of what is truly a great public interest. We complain not of this arrangement, except that it is too partial. The higher seminaries have an equal claim to be included in the sympathy and supervision of the state. In the voluminous Educational Reports presented to the legislature, to be afterwards spread out before all the people, no allusion is made to the long-established Colleges and Academies of the commonwealth. Their benefits and wants are never alluded to. And the inference to be drawn, is, that the people have no concern to know of these matters. The State of New York furnishes an exception to these remarks, in her liberal and comprehensive system of Public Instruction. The Regents of the University have under their care all the literary institutions that receive the patronage of the state.

We believe our higher seminaries will be sustained, and continue to pour forth their priceless benefits, even though they must be left to the support of the friends of liberal education. Still, it is a great misfortune to the people themselves, that the prosperity of the higher

institutions should be regarded either with indifference, distrust, or open hostility; for the existence of adverse popular prejudices tends greatly to limit the influence of the higher seminaries, and of the scholars trained in them.

Most of the states of New England have nearly withdrawn all patronage from colleges and academies: and where it is not wholly withheld, it is grudgingly given, from motives of partisan policy, rather than from any real interest felt in these institutions. The State of Connecticut boasts in the honor of her magnificent school fund, and, by prudent financiering, has hitherto furnished ample means to produce most meagre results; whilst Yale College, her proudest ornament, has long since ceased to look for legislative aid. She is comparatively, in respect to endowments, among the poorest of the New England colleges, though she is resorted to, as a National University, by students from every state in the Union. Even Massachusetts has lost her ancient renown, gained by her liberality to Harvard University.

It is said we must educate the children of the people, in the schools of the people, as though the children of the people, and those, too, of the greatest promise, do not find as ready admission to the higher as to the lower seminaries, if they wish to enter; as though the children of the people do not constitute the whole body of students in all our colleges and high schools. It is a most injurious aspersion, let who will utter it, that the advantages of our higher institutions, are specially designed for particular classes or for particular professions, or that the sons of the rich and honored in the world,

in this way derive exclusive benefits and privileges, as is the case in some of the European Universities. This assertion, which we often hear in some quarters, is the offspring either of upardonable ignorance, or of sheer malignity. So far is it from the truth that our high schools and colleges tend to create or foster such distinctions as wealth or birth confer in some countries, that a large proportion of the students of our most thriving institutions, are the sons, not of the affluent, but of the honest poor: many of them, indeed, boasting of a parentage belonging to nature's nobility, though unknown to fame. And if there can be found on earth a realization of that dream of politicians, a republic where there is a perfect equality of rights and privileges, and a perfect reciprocity of social sympathy and good fellowship absolutely independent of the factitious distinctions, which prevail elsewhere, that realization is a community of students in an American college.

The impression is quite too common, that the advantages of a liberal education are individual or personal, rather than popular. It is to be feared that even those who have enjoyed the advantages of the higher institutions, think too little of their universal relations, and too often embrace the popular error, that when young men resort to the academy and the college, it is chiefly to benefit themselves, and that whatever is contributed to the glory of the state, is an incidental good, and not a leading aim, of the higher seminaries.

But what is the ultimate design of the higher institutions of learning, and what are their relations to the state? The student himself may properly look at ob-

jects to be gained, which to him are purely personal. And the parent or guardian will also be deeply interested in the same individual ends. But the teacher, the philanthropist, and the statesman will make their observations from a different stand-point. And both pupil and parent, teacher and statesman, the natural guardians of the young, and the public guardians of the state, will find, when the end of study and discipline has been gained, that the greatest good of the individual and that of the commonwealth coincide.

It is right that the student should regard as a personal end, whatever tends to fit him for future service in the active professions. Let him explore the rich treasures of science. Let him become familiar with the best models of taste and style, in eloquence and in composition. Let him, so far as is possible, be imbued with the true spirit of classic art, and learn to appreciate the inimitable conceptions and immortal forms of classic beauty. And, that he may be urged as much as possible to intellectual effort, let him be affected by the incentives of a generous ambition, which operate so powerfully and incessantly on college ground. These motives and methods of discipline, the *ratio conformatioque doctrinæ* of Cicero, must result in personal advantages of the highest value. The power of efficient thought, and the felicitous expression of thought are thus acquired. The mind, in this way, becomes liberalized, in the sense of refining the taste by that high standard of criticism, formed not from the fancies of the passing times, nor from the bold conceits of some leading, though wayward, mind, but rather by the resultant studies and mental training of

successive generations of the best teachers and the best scholars, on the same ground. The mind also becomes liberalized in the still higher sense of being set free from the dominion of wrong biases, from unfounded prejudices, from all the unreal phantoms,—the *idols*, as Lord Bacon calls them, which forever beset uneducated or partially educated minds, and hold so many in hopeless bondage.

But important as these benefits are to the student as personal ends, yet the University, and the State, its natural Patron, regard these personal advantages, as means to attain an end greater than all, viz., the glory of the Commonwealth, and the progress of the immortal kingdom of God in the hearts of men. There is a higher interest connected with the Universities of Oxford and Cambridge, than the fact, that the students, during the period of their residence at college, receive tuition in the various departments of learning, or that this instruction will tend to promote such objects of general utility as the progress of discovery in the arts and sciences. Great Britain has a motive in sustaining her ancient Universities greater than that of conferring upon mankind the general benefit which we, and all who speak the English tongue, enjoy, flowing from the great works of her greatest scholars, educated in those time-honored institutions. There is an end even greater than this, and one which relates to the very existence of the British Empire. It pertains to the resources of the national life and glory, and constitutes its very elements of indestructibility. It is that which reproduces, in the successive generations of the British race, those

high characteristics and sentiments which have made illustrious the British name. It is not in the Halls of Westminster, nor at Windsor Castle, nor in the royal cabinets and armories of Tower Hill, but in her ancient Universities, that the great heart of England beats. There, in those seats of learning, where are gathered the memories of her long line of illustrious scholars and statesmen, — there, where the proudest associations of national honor are deepest felt by susceptible and generous minds, — there, where are kept the records of the national renown from the days of King Alfred, the sons of the nobility and gentlemen of England come to be educated. And by the influences thus created, and the sentiments there inspired, elements of national strength and vitality of such importance are produced, that Great Britain could better afford to lose all her military fortresses, and every ship of that navy which has given her the dominion of the sea.

We hardly need remark here, what "forces of strength" would accrue to these means of national energy, if the tests which exclude dissenters from the English Universities were abolished. In return for the privileges which such men as Archbishop Whately, the late Dr. Arnold, and others have wished to be extended to the non-Episcopal population, the State would receive a tribute of increased patriotic regard, richer far than the income derived from all foreign dependencies.

Now have we the same element of strength in the constitution of American society? Have we institutions which have produced results of good corresponding with, or at least similar in kind to, those derived by

England from her Universities? We answer, Yes! a system of national instruction far better adapted to our wants, — a system equally efficient for good, and just as vitally connected with all the great interests entrusted to the guardianship of the State.

Our higher seminaries and colleges were not founded to educate the sons of a legally recognized nobility, for none such ever inhabited our soil; not even to educate the sons of *gentlemen* in the old English sense of the word, for of that class few ever emigrated to New England; since a gentleman, according to the old English notion, was "one whose rank made it unbecoming and degrading for him to labor, and whose estate rendered labor unnecessary."* But it was that the great body of the people might be ennobled by the possession, or by the influence of enlightened minds, that they might thus be raised to the dignity of gentlemen, in the better and modern sense of the term "which embraces all the admirable and high moral traits of manhood." It was that labor might be redeemed from degradation, and the constitution of God vindicated, who wisely ordained the destiny of labor as one of happiness and honor. From the earliest times, these great objects have been appreciated no where with more clearness

* "As for gentlemen," says Sir Thomas Smith, "they be made good cheap in this kingdom; for whosoever studieth the laws of the realm, who studieth in the Universities, who professeth the liberal sciences, and, to be short, who can live idly, and without manual labor, and will bear the port, charge, and countenance of a gentleman, he shall be called master, and shall be taken for a gentleman."—*Blackstone's Commentaries, Vol.* 1, *page* 318.

than in our higher seminaries of learning, and no instrumentality has been more efficient in promoting them. It was the training of the young men in the colleges of New England, and their influence in the community, that kept alive and caused to take deep root, the germs of popular liberty, planted by the fathers, and which, slowly and surely developing, were one day to ripen into fixed popular sentiments, and written constitutions of government.

The early teachers of New England did much to form a style of manners and modes of thought that should be American and not European. They did much to weaken the sentiment of foreign vassalage, and kindle a national spirit. They did much to imbue the popular mind, not so much with a feeling of loyalty for the king, as with a feeling of reverence for the authority of their own Commonwealths; and especially did they do much to enthrone the altars of God, not under Gothic arches, in temples consecrated after the manner of the Jewish or Papal ritual, but deep in the hearts of an intelligent and Christian people.

While we claim so much for the higher seminaries, as having exerted so important an influence in giving form and character to the institutions under which we now live, we do not forget that these most happy results could not have been effected without the constant coöperation of the primary schools. We believe the agency of the higher schools on the leading minds of the community was greater in former days than at present; but at no time has any department of the system worked independently, or otherwise than in harmony

with the others. And any influence which shall tend to disturb this harmony of action, should be earnestly resisted. In this one respect, there is a striking contrast between the working of the American system of public instruction, and that of any foreign land.

For in England, there is no intimate relation between the ancient public schools, and the recent measures to educate in some degree the peasant and operatives of the larger towns and cities. The British Empire attained to its present degree of influence among the nations by other means than by promoting popular education. It was enough that the sons of the nobility and gentry were educated in the best manner possible. The same will hold true in other countries where still more has been done, and excellent schools exist for the benefit of the lower classes. But these model primary schools, as some are disposed to regard them, have no necessary connection with the gymnasium or the University. The Normal system of State Schools of Prussia, which has been conducted with such consummate ability and success, has specific purposes to accomplish, which would meet with no sympathy from the public sentiment of this country. We know not what may be the result of the great popular revolutions now in progress. One effect may be, to modify essentially the ends of popular instruction which have hitherto prevailed. Some idea of the Normal system of Prussia may be obtained from the recent work of Chevalier Bunsen on the "Constitution of the Church of the Future."

This author, lately one of the ministers of William

Frederick, and enjoying a high reputation in Europe, both as a scholar and a statesman, tells us that the 17,000 schoolmasters of Protestant Prussia are trained for their profession in the following manner. After having been thoroughly educated until their fifteenth or sixteenth year in the higher schools, where Latin and Greek are taught, they are then trained from two to three years in one of the twenty-four Protestant seminaries for the education of schoolmasters. They are then considered as connected with the ecclesiastical establishment of the kingdom, and hold their place of teacher as a national office; each teacher, to use the language of Chevalier Bunsen, "holding a genuine churchmanly and national profession, being connected with the pastor of the parish in religious instruction, and sometimes, in cases of necessity, acting as his deputy in the performance of divine service as far as this consists in preaching; the schoolmaster in Prussia being, in fact, the minister's deacon for the instruction of the rising generation. Here, then, we have, as it appears, a very substantial living branch of the real Diaconate in the apostolic sense, that is, of the system of helpers or assistants in the church."

Such is the system of the Normal School in Prussia, as given by one of the Court ministry, who speaks of it in terms of the highest praise. He, elsewhere in his book, calls it an "admirable system, having grown up in the church under the dictatorship of the State, and that, too, in heavy and sorrowful times, both for the government and people, that is, from 1807 to 1815.

Much has been said in favor of Normal Schools, of

late, and in several of the New England States such institutions have been established. They are named after the Prussian Normal Schools, and their general design is the same, — to train teachers for the primary schools. But, in many respects, they must be very different from the Prussian models, being confined chiefly to the work of teaching by the best methods, the rudimental branches of an English Education. In this respect, they propose a standard of imitation to be adopted by all the grammar schools and Academies in the State where English studies are pursued. Indeed, we think that every incorporated Academy which has received the benefactions of the State should be provided with the means and facilities for the education of teachers. If a superstructure be raised on foundations already laid, each Academy will have a department devoted more efficiently to carrying out one of the objects of the grammar schools, from the first,—to provide competent teachers for the primary schools.

If, indeed, the whole system of public instruction is to be reconstructed, and the common school is to be separated from its ancient and natural alliance with the grammar school and college, and henceforth is to claim sympathy as alone having popular aims, whilst the higher seminaries are to be left to the sympathy of their alumni, as having other than popular aims, then, indeed, there must be a great deficiency in the means of training common school teachers. But if there is to be, as formerly, a common aim and sympathy, then let it be regarded in time to come, as it ever has been, one of the legitimate purposes of the higher seminaries of

every grade, to provide suitable teachers for every grade of each lower school. And if the business of teaching is to rank in usefulness with the so-called learned professions, let the present Normal Schools of New England be supplied with the most accomplished teachers, and let them be the resort, not of those only who have completed the studies of the common school and the academy, but let the graduate of the college, also, resort there, so that in this profession, as well as in Law, Medicine, and Theology, all questions relating to the true philosophy of education, as well as the best methods of imparting instruction, may be examined by mature and disciplined minds.

But when all is done that can be done for the improvement of common schools, (and the work of progress is yet only in its early stages) still we protest most earnestly against the assumption, that the common school, in its most perfect state, will render the higher schools and seminaries less important. There will then be a greater need than ever for their controlling and conservative influences. Otherwise only is it possible, that what is claimed for the common school as a means of social elevation, as the safeguard of freedom, as the hope of coming ages, can be true. But this *sine qua non* condition of the utility of common schools is not often mentioned in the projects of radical reformers and political demagogues, who seek for the favor of the people by deluding them. There is a light shining from the abundant sources of truth, from whose presence false pretenders in philosophy find it agreeable to retire, and gladly would they also keep others from the light.

This absolute condition of the highest success of the primary schools is sometimes lost sight of by their sincere advocates. Some forget all other useful agencies, in their exclusive regard for one class of instrumentalities to advance a good cause. Hence in teachers' conventions, invidious comparisons are sometimes made as to the relative importance of the business of teaching, and that of other professions. But we would honor the faithful teacher in every grade and department of instruction. In New England, the faithful, successful teacher has never failed to secure respect. The *commune vinculum* which the aims and sympathies of all the learned professions kept with that of teaching, will be bright and burnished. We have always admired the liberal spirit of Sir Thomas Browne, the author of the Religio Medici, in his remark, that "all the liberal professions have their origin in a common design to remedy the woes occasioned to the human race by Adam's fall." Some appear to have a different opinion, and we have often witnessed amusing devices to raise what is called the "dignity of the teacher's profession." Perhaps no harm is done when teachers' conventions pass resolutions of self-commendation; still, such methods of supporting "dignity" imply a nervous state of doubt, rather than the quiet repose and satisfaction which real merit always gives its possessor.

But give us *self-made* men, it is said, — the *graduates* of the common schools — Washington and Franklin, never studied Latin or Greek: — they and some of the greatest men in the land were graduates of the common schools — just as though there was any foundation for

the term *self-made* whatever, — as though any man in such a country as ours could possibly arrive at any eminent station, by any means in college or out, except by efforts purely and personally *his own* — as though all young men who do not study what Washington and Franklin did not study, will therefore become Washingtons and Franklins.

If there is one popular error more detrimental to the progress of learning in this country than any other, it is that which consists in not apprehending the true uses of classical studies as a means of education. The impression is too prevalent, that there is no particular relation between the means of mental discipline furnished in the higher schools, and those in the lower; that, therefore, the college studies do not directly prepare the teacher the better for service in an English school — and, of course, that progress in the lower schools does not consist in an approximation towards the studies and modes of training pursued in the higher seminaries, at least so far as respects the study of the classics. It is not many years since it was a matter of serious discussion in some of the colleges, whether the classics should not be dispensed with as a part of a liberal education, and something more practical be substituted. The Faculty of Yale College thought it best to publish a defence of the ancient system. The question was soon decided, and it will not again be raised in any of the higher seminaries; and we trust that, in the exercise of their proper vocation, they will ere long entirely correct the popular errors that prevail on this subject. The time is not distant, we trust, when that which is

deemed essential as a means of mental culture in college, will be regarded as equally useful for all young persons who are desirous, as far as they can, to improve their minds by the best methods, and the best studies. If the word *practical* means what is *useful*, and the word *useful*, in respect to school studies, means whatever affords discipline, information, refinement, and pleasure to the mind, then is the study of the ancient classics a proper means of most practical and useful education for boys engaged in all sorts of professions and occupations which demand mental discipline and refinement. Classical studies are adapted to be elemental, as well as complemental, in a course of intellectual training. They are the best means to educate boys rapidly and thoroughly, whilst they are most admirable to instruct, refine, and delight men.

"The study of language," says Dr. Arnold, "seems to me as if it were given for the very purpose of forming the human mind in youth; and the Greek and Latin languages, in themselves so perfect, and at the same time freed from the insuperable difficulty which must attend any attempt to teach boys philosophy through the medium of their mother tongue, seem the very instruments by which it is to be effected."

"The study of Latin and Greek is important as a school exercise, mainly because it enables us to understand and employ well that language in which we commonly think and speak and write. It does this, because Greek and Latin are specimens at once highly perfect, and incapable of being understood without long and minute attention. The study of them, therefore,

naturally involves that of the general principles of grammar; whilst their peculiar excellences illustrate the points which render language clear and forcible and beautiful. But our *application* of this general knowledge must naturally be to our language; to show us what are its peculiarities, what its beauties, what its defects, — to teach us by the patterns or analogies offered by other languages, how the effect which we admire in them may be produced with a somewhat different instrument. Every lesson in Latin or Greek may and ought to be made a lesson in English. The translation of every sentence is properly an exercise in extemporaneous English composition, a problem how to express, with equal brevity, clearness and force, in our own language, the thought, which the original author has so admirably expressed in his."

Such is the testimony of the teacher of Rugby, showing the connection there is between the study of the classics and that branch of study which forms so important a part of a common school education, viz., English grammar, including composition. We do not think it would be wise for the pupils generally to study Latin in our common schools. The course of study in the primary schools should, in the main, be confined to the rudiments of an English education. Still, the advantages of instruction in the classics should be enjoyed by as many of the youth of the land as possible. Such a course of training would be far preferable to that which is becoming fashionable, to devote very much of the time for the education of young men for agricultural and mercantile pursuits, to the study of elementary

treatises on the natural sciences, most of which, as means of mental discipline, are no better than a newspaper. It is deemed of the greatest importance that teachers of common schools shall be as well furnished as possible for their work: but how long will it be before the work of improvement will have advanced so far, that every teacher of a common school in New England shall be required not to teach, but to be himself taught in Latin and Greek, as an essential preliminary of his work? How long will it be before that feature of the Normal School system of Prussia, which requires of every candidate for admission to a teachers' seminary, that he be instructed in Latin and Greek, shall be adopted here?

And yet the classical teachers of this country (few in number comparatively) receive not that popular sympathy which the masters of the English schools enjoy, in full measure, because the mutual relations of the two departments of instruction are not seen, or because the utility of classical studies is feebly felt, or not apprehended at all. They are called to answer such questions as these:—Who are benefited by your teachings, save as they may be useful as school drillings? and how can the writings of a remote age, in a language no longer spoken, stand related to the wants of the world in the living, active present? Let the teacher of Rugby reply, than whom no man of our times, has lived with aims more intensely practical.

"The mind of the Greek and the Roman is, in all the essential points of its constitution, our own; and not only so, but it is our own mind developed to an extra-

ordinary degree of perfection. Wide as is the difference between us with respect to those physical instruments which minister to our uses or our pleasures, though the Greeks and the Romans had no steam-engines, no printing presses, no mariner's compass, no telescopes, no microscopes, no gunpowder, yet in our moral and political views in those matters which must determine human character, there is a perfect resemblance in these respects. Aristotle and Plato and Cicero and Tacitus are most untruly called ancient writers; they are virtually our own countrymen and contemporaries, their conclusions bear on our own circumstances, their information has all the charm of novelty, and all the value of a mass of new and pertinent facts illustrative of the great science of civilized man; they belong really to a modern civilization like our own; with a perfect abstraction from particular party names, which so much bias our judgment in modern and domestic instances, they discuss and illustrate the principles of all political questions, both civil and ecclesiastical, with entire freedom, with the most attractive eloquence, and with the profoundest wisdom."

There is one more mutual relation of the higher and lower seminaries of learning, to which we will but briefly allude, although in importance it exceeds all others mentioned. We refer to the common interest they all have in the maintenance of correct principles of moral discipline. The modes of moral discipline may vary in different grades of schools, and even in different schools of the same grade. But there can be but one correct system of moral discipline, the same in all the circum-

stances of childhood or manhood. The authority of law must be respected; there must be a willing obedience to it, and when it is wilfully broken, the offender must suffer, so that, at all events, the law shall be honored, and, if possible, that he may be led to reformation. Childhood is the proper season to implant the principle of obedience and a relish for it, to continue through the whole period of parental authority; so is the moral discipline of the common school related intimately to that of the academy and the college, the general duty of obedience and respect which pupils owe to their instructors being the same in all schools. Therefore it is a matter of infinite concern to the prosperity of the higher seminaries and the safety of the students connected with them, that the right principles of discipline be taught and practised in all the primary schools. And the relation of schools of learning of every grade to the security and happiness of the State, is in no one point more momentous than in this.

It is believed that, in all our colleges and in most of the higher institutions, moral discipline is still administered on correct principles. Public sentiment still requires the maintenance of strict discipline, and the enforcement of extreme penalties to secure the success and safety of students surrounded by the dangers and temptations of college life.

But for the common school, we have heard of new and improved systems of discipline, and in these new systems, though such terms as "moral discipline" and "moral suasion" are introduced, yet the word "moral" has such a meaning as gives it no right to be associated in any way with the idea of discipline.

It is said we must govern by the *authority of love.* The phrase *authority of law* sounds harsh and ungentle, and affects the nerves of those who are meekly perverse, and good-naturedly obstinate and amiably criminal. The teacher must rule by the law of love, and all will be well; he will ever find a ready response to all his wishes.

Now that teacher fulfils to his pupils the law of love, who teaches them to love the law and to reverence its sanctions, and who implants in them an ever-abiding regard for the rule of right conduct, a regard fortified by the motive of fear also, yea of exceeding dread of the consequences of wrong-doing. And to ensure the habit of obedience, the teacher of right may, and in duty must, employ adequate means.

What is there in the idea of an unbending law of right, that should be repulsive to young minds; that should be withheld, that should be softened down by smooth, euphonic names? What child is too young to learn the most important lesson of sympathy with the spirit of what is described in the celebrated words of Hooker, that "of law no less can be said than that her seat is in the bosom of God; her voice, the harmony of the world?"

We cannot but think the discussions that have prevailed of late, in reference to the use of corporal punishment, have been uncalled for, and have been demoralizing in their tendency. There may be occasionally instances of severity in its use, but then there are means of redress and remedy, other than calling in question principles on which all authority rests. The

exercise of the master's right, in the primary school, to inflict pain, as the extreme penalty of school discipline, must, under judicious management, but very seldom occur; and then, indeed, however painful it may be to the master, the moral uses of it are such as to render it his imperative duty to employ it. The calling in question his right to use this mode of discipline must tend greatly to increase, rather than diminish, the occasions of administering it.

That theory of school government which it is not safe to announce from the teacher's desk, is not safe to announce any where. That system which would naturally find sympathy with boys inclined to be vicious, should never be heard of by them. That good time dreamed of by radical reformers, is never coming, when juvenile delinquents or adult criminals will be less inclined to wrong-doing, by the advocacy of such a theory of moral discipline. That good time is never coming, when indolence will be quickened and passion checked, or the power of temptation be awakened by such a notion. That good time is never coming, until human nature shall no more need moral discipline, being "fixed in virtue though free to fall."

The cause of the discussion is not, we are persuaded, that there has been any general abuse of power by the schoolmasters; but the principle on which the ancient theory of school discipline rests, is unpalatable. The controversy is analogous, in its causes and general bearings, to that which has arisen on the question of capital punishment, and some other topics of a political character. Retiring from places of public notoriety,

such as the halls of legislation and the pulpit, and avoiding controversy with the leading minds who are busily engaged with the engrossing duties of professional life, the advocates of error have entered the school-room, and under the cover of a most zealous regard for universal education, they have undertaken to revolutionize public sentiment by infusing false notions into the minds of the young, as to the principles of obedience to the authority of law, and thus, ere long, will the safety of the State be endangered by a new generation of active citizens, who have been taught to regard not the law of conscience, but of mere inclination, as a correct principle of action.

If these wrong notions of school discipline shall extensively prevail in the common schools, their influence will soon be felt in the higher institutions, and increase a thousand fold the difficulties of maintaining sound discipline in our Colleges and Universities. And no conservative power of any or all of our seminaries of learning will be able to prevent the consequent destruction of public morality, and the introduction of the worst principles of civil government.

Therefore this heresy in the matter of school discipline, should be watched with a most wakeful solicitude by the patriot and the Christian. It is the offspring of a false philosophy of social life, though loud in its pretensions to reform. It is a philosophy which calls crime a misfortune or a disease, and retributive justice, revenge. It is the offspring of a false philanthropy, though loud in its professions of benevolence. It is a philanthropy which sheds crocodile's tears over the

merited sufferings of the guilty criminal, but has no sympathy for outraged justice; and thus have the forms of the law been made to shield the greatest crimes, and penitentiaries have become retreats for the insane, or cities of refuge from the avenger of blood.

We shall not endeavor here to refute these monstrous errors further than to say, that if the principle of punishment under which the criminal is a sufferer, cannot be justified, and those ends of punishment be not legitimate, which are retributive, then we know not what to think of the universal sentiment of mankind which has awarded the highest honors to such names as Aristides the Just; to the elder Cato, the stern old Roman Censor, "who had rather his good actions should go unrewarded, than his bad ones unpunished;" to Sir Thomas More, who could most cheerfully die rather than compromise his integrity; and to our own Marshall, whose love of truth and justice was a burning passion. How shall teachers in our schools commend, as they do, these examples to the admiration of their pupils, and yet exercise over them a system of discipline which tends to the subversion of that idea of truth and justice, the love and the practice of which made these great names immortal?

LECTURE VII.

TEACHING AS A PROFESSION.

BY NELSON WHEELER.

The choice of a profession involves one of the most important questions which a young man is ever called on to decide. It ought, in all cases, to be made the subject of the most careful and anxious inquiry; for according as the choice is wisely or unwisely made, so may virtue, competence, happiness, and honor; or vice, poverty, wretchedness, and ignominy be his portion, and constitute the inheritance which he shall bequeathe to his children. Especially does this become a question of superlative importance in a country, and under a government like our own. Here no castes throw their adamantine chains around the youth, to bind him down to the employments, the habits, and the modes of thought, which, for two thousand years, may have characterized his progenitors. Here no relics of feudal ages, institutions and usages the growth of centuries, rear their menacing forms to check the aspirations of the humble citizen who chooses to aspire to the highest offices in the land. No monopoly of honors, or laws of primogeniture offer to bolster up the royal knave and

princely fool, whose sole expectancy under our institutions would be the certainty of sinking to their proper level. Parental authority, even, may not overstep the limits of minority, and dictate the course which the aspiring youth shall pursue when the laws shall have once pronounced him "his own man."

And here, too, there is not only freedom to choose, but the most imperative necessity is laid upon every one to exercise that choice. Not only is every man the architect of his own fortune, but every man *must have* some vocation, though it be but in name. To be without any particular profession or special calling, however competent in fortune a man may be to meet his own wants and those of his family, is a disgrace: it is an unpardonable offence in the eyes of an excessively active and enterprising people.

The *motives* which for the most part determine the choice of a profession are various, and deserve a moment's consideration. The majority, in this country, are influenced by considerations of wealth; some regarding it as a means, others as an end, and still others having both objects in view. With some, again, honor and fame, immediate or remote, and the love of power and place, are the great controlling influences. Others give themselves up to the passing current, ready to pursue now this course, and now that, as wind and tide may promise to waft them on to fortune, or threaten to engulf them in ruin. A few, whom genius has chosen as special favorites, owe their choice to some uncontrollable bent of their nature, or to some remarkable occurrence or combination of circumstances which has

powerfully arrested their attention in early life. With such, their choice is not unfrequently a necessary part of their being, and to be relinquished only with life. A few, a very few, forgetting themselves and their own present wants, look rather to the good of others, and to the estimation in which they shall be held by the great and good of coming ages.

If all young men are bound by every consideration of duty and interest to make the choice of a profession a subject of careful and anxious inquiry, with the educated youth it assumes a two-fold importance. Gifted, it may be, with powers which fall not to the lot of ordinary men, and these powers nurtured, enlarged, and invigorated by a long course of patient application, his capacity, both for receiving and communicating, is greatly increased. How important, then, that that capacity receive such a direction that both himself and others may reap the full benefit of it.

I have been led to make these remarks as preliminary to the attempt to urge upon young men of talents and education who are about making their choice, the claims of that profession which we represent on the present occasion. The same attempt may also be viewed in the light of an apology, if apology be necessary in such a case, for choosing this field of labor in preference to those which are more usually sought. An apology or defence of this sort is the more appropriate, as it has appeared to me, in consequence of the estimation in which the calling has usually been held. That it has not been held in very high repute, I need not assert, much less attempt to prove. But why it

has not been held in higher estimation, is a question more easily asked than answered; for it is a profession which gives promise of competence, honor, gratitude, and the opportunities for self-improvement and benevolent effort, to an extent to which scarcely any other profession can lay claim. Let us inquire whether the teacher's profession be not, in all these respects, an eligible one.

In the first place, is it not an eligible one, so far as competence is concerned? And here, allow me to say, I *begin* with this, not because it possesses any superiority over the other inducements yet to be named; on the contrary, viewed as a motive power in the settlement of such a question as this, in the mind of an educated man, I would rank it as one of the very lowest. It deserves notice first only because the first question to be asked and answered by him who is about to choose a profession, is, whether it will yield a support for himself and for those who may be dependent on him in life. No one, certainly, could be expected to enter any profession, however inviting in other respects, directly in face of starvation and beggary. A competence, then, may be relied on by every teacher of fair abilities and determined spirit, — a *competence*, I say, not a fortune, though even that might be hoped for, if a man could see nothing fair but gold, and were willing to become a mean, miserly wretch, to obtain it. But we protest against the idea of valuing a man's services to the public by gold. We cannot but look with utter loathing and abhorrence upon the attempt to make professional skill a matter of mere merchandise, to be bought and

sold, and held at its market price, and valued in dollars and cents. Nor can we forbear to express with what supreme contempt we look upon that man, be he in either of the learned professions, who seeks his only or his chief compensation in a pecuniary form. Those who cannot appreciate the luxury of benevolence, who have no conception of the priceless value of gratitude and love, unless followed by the means of luxurious ease and sensual indulgence, have no business in those pursuits and callings where love and gratitude are the great staple commodities. There are professions in which love of justice and benevolence should be the great ruling motive; but reverse the order, and make these motives subservient to a love of gain, and you rob them of half their power, and in their relations to humanity, of more than half their excellency and loveliness.

The time has been, perhaps, when talent could not command so high pay in teaching as in many other departments of labor, or, if you choose, in the other learned professions. I may even say it was not sufficiently rewarded to meet its actual necessities for efficient service. But in this respect, we all know very well, there has been a rapid improvement going on of late. In the cities and more populous villages of this State, the salaries of teachers have attained to a condition little below that of our most talented clergymen, to say nothing of the agents and secretaries of insurance and other moneyed corporations. Indeed, all over the State and country, the signs of the times are still auspicious. The absolute necessity of the right educa-

tion of the young to the permanency of our government and free institutions, is every day gaining a firmer hold upon the convictions of the public mind. Whilst this is the case, there must ever be an increasing demand for talent in this department of labor, — a demand which can be supplied only by the offer of liberal compensation. We venture the assertion, therefore, that few callings offer so liberal and especially so *sure* inducements, in the way of compensation, as this. We respect it; there is no one of the learned professions in which a man of fair talents and determined spirit may more *confidently* expect a competence than in that of teaching. With the generous and noble-minded, this will suffice; whilst those who lack these qualities we care not to lead farther in their inquiries.

Again, this profession is an eligible one because it is an honorable one. And here let me express the hope that no one will smile at my simplicity, for I said an *honorable*, not an *honored*, one. I know, indeed, that the calling, as a calling, has not been held in the very highest esteem, even in this land of schools. There are not a few, even at this late day, who regard the teacher as a mere harmless drudge, destitute of the spirit of a man, and unworthy the respect due to humanity. Geniuses, it is true, have sometimes been compelled, from the necessity of their circumstances, to serve their turn in this intellectual purgatory; but they have afterward spared no pains to inform the world that their aspirations were awfully checked, their intellects cramped, and their magnanimous souls vexed, past endurance, by the petty foibles and nameless caprices of childhood.

We have even seen the biography of a man, by some esteemed a martyr to the cause of humanity, set off most sadly at the expense of this much-abused profession. Indeed, the simple, unvarnished state of public opinion on this subject seems to have been, that if a man were too stupid for any other business, then he might reasonably devote himself to school-keeping; — as a life-business, of course, I mean; for even a man of spirit and abilities might follow it occasionally, or for a short time, provided he did it only as a means to some more exalted and praiseworthy pursuit; provided, also, he manifested the utmost impatience to get out of the employment, and took every possible occasion to express the utter contempt in which he held the business. But this, after all, has been but a public opinion; and public opinion, aside from the merits of the question, is really worth nothing at all. No man of sense will graduate his views of the dignity of any calling by the rank assigned it by the multitude, or measure its claims upon his attention by the present applause to be gained thereby. It is notorious that, with the great mass of men, pomp and display are in vastly higher repute than the most substantial good; and more than five out of every ten will esteem you more for a laughable anecdote, than for the most inestimable moral precept or valuable information. It surely is not to be wondered at, then, that the office of the teacher should have been considered one of no special dignity, save the mock dignity of caricatured pedagogues.

But, fortunately, the day of such factitious distinctions is passing away; and the time is not far distant

when every man shall owe his standing in society to his own personal efforts for the general good, and every profession shall be ranked according to the benevolence of its aim, and the actual benefit conferred on humanity. When that day shall have fully come, the teacher shall no longer blush to own himself such in the company of the learned and great of other professions; nor shall every ignorant, indolent, and insolent limb of the law swell with assumed importance, and demand and secure precedence of his more learned and more useful neighbor in another profession.

The time has been when the business of the teacher was limited, at least in the expectation of the public, to the mere training of the intellect. This, though an object of incomparably greater importance than the mere acquisition of wealth, or scramble for honor and office, is now pronounced but one part of a teacher's duty. He who takes the infant mind in its ignorance and weakness, who stores it with useful knowledge, and imparts to it an unquenchable thirst for indefinite increase, surely does a noble work. But he who imparts a love of virtue as well as of knowledge, who teaches the youth not only to store his mind, but to lay it, with all its acquisitions, upon the altar of his country and of humanity, does far more, and far better. He deserves, and shall receive the lasting gratitude of those whom he has thus benefited. Nay more, the world shall yet bear witness to the true dignity of his calling, and advance him higher in honor than she has heretofore elevated her heroes and statesmen.

The original talents of Washington were, doubtless, not superior to those of many others who have been less distinguished in history; by nature he was no more patriotic. Much of what he was, he owed, it is true, to himself, and to the circumstances in which he was placed during his eventful life. And yet, so apparently trifling are the events which shape one's course and make the man, who will dare say that this country is not indebted to the early training of that great man, for the institutions which are now our pride and boast? To have furnished but one stone, and that a necessary one, for the perfection of such a structure as is exhibited in his character, were glory enough for one man's life. To be sure, not all the boys who frequent our schools, will ever become Washingtons, either in ability or patriotism, however perfect their education shall be. Nature has not given them the capacity: the circumstances of the country may give them no opportunity; and, in this world of idleness and sin, the best efforts may fail to arouse the intellect or form the virtues. But every teacher has more or less of talent committed to his care, and he *may* succeed in producing the most illustrious characters; and the bare possibility of such a result, in a few cases — nay, in one case, even, is enough to confer the highest dignity upon the profession. But the true dignity of the office depends not on the uncertain contingency of bringing out a few illustrious characters. To save from the thraldom of ignorance, to rescue from the jaws of vice and immorality, to awaken to a consciousness of their intellectual being, and of their moral and social capacities, a host of youth

who are just starting upon their career of immortality, is an achievement of the noblest order. And who, with fair abilities, a pure heart, and indomitable purpose, may not hope to accomplish thus much?

All this may be admitted in the abstract, and yet it may be objected, after all, that such considerations are not available in the choice of a profession, because young men, who are proverbially alive to the estimation in which they are to be held, will be influenced not so much by the real intrinsic dignity of the profession, as by that degree of importance *actually accorded* to it in the community. As a matter of fact, with reference to the past, the force of this objection must be admitted; and, were we addressing purely selfish beings, we could not deny the universal validity of it. But we have presumed that we were not addressing such auditors. We had supposed that all who approach this subject would bring to its consideration such a sense of justice as to scorn the idea of receiving from others a meed of praise which they should not fairly have earned by their own personal services; that they would disdain to expect commendation and esteem, where they should confer no benefit. Still more: we had hoped to find some inquirers who were prepared to look beyond themselves, and consider the intrinsic merits of the profession, aside from the immediate personal benefits to those who fill it; who could value and practise virtue and benevolence for their own sakes, rather than for the applause to be thereby secured; who would scorn to be found among those grumbling philanthropists, who are ready to abandon the objects of their benevolence, and

visit them with their severest anathemas, if they chance to discover the least signs of ingratitude or evidence that their efforts are not duly appreciated. We go still farther. We had even hoped to find now and then one who would bring to the investigation of this subject such a lively sense of true merit, and such a jealous fear of that which is, in the least degree, spurious, — such a quick apprehension of any admixture of purely selfish motives, as to prefer the most uninviting fields; who could not only *perceive* that merit is greatly enhanced by the difficulties which beset our benevolent efforts, but who could *appreciate* this consideration as a *practical motive*.

We repeat it, then: if a young man of talents and education seeks a profession of true dignity, — a profession which shall undeniably entitle him to the lasting gratitude of individuals and of communities, he cannot well make a wiser choice than to enter this field of labor.

Nor will this suffer, in this respect, in the comparison with the other learned professions. And here, I beg leave to say, I have no invidious comparisons to draw; nor have I any disposition to detract from the honor justly due to any pursuit in life. It is the true end of the law, to define the rights of man in his social relations; to enforce the duties and obligations which grow out of these relations, and with such accuracy to adjust the several parts of the social compact, in all their variety and intricacy, that there shall be no clashing, no interference. He, therefore, who devotes himself to the study and practice of the law, with a singleness of pur-

pose directed to this one object, is engaged in a most honorable calling, — he is worthy of all praise.

Again, it is the province of the medical profession to alleviate human suffering. This it does by the discovery and application of the proper remedies, and still more by investigating the laws of health, and enjoining such attention to them, as to prevent disease and consequent suffering. And here, again, where the business of the profession is prosecuted with the spirit due to the benevolence of its aim, all praise is due to the members of the profession, as true benefactors of the human race. Of the clerical profession little, surely, need be said. Its founder, its end and object, the good it has accomplished, and is still accomplishing in elevating the human race, and teaching man his true destiny, are surely quite enough to ensure the highest esteem for those who fill it worthily.

Whilst, however, we make all these concessions in favor of other professions, (and we make them most cheerfully,) we shall still claim for the teacher a rank which will by no means suffer in the comparison. If it be honorable to remedy the evils of the social compact, it certainly cannot be base to rescue the rising generation from the ignorance and vice which cause these evils. If it be a praiseworthy employment to alleviate human suffering, and provide remedies for the innumerable diseases which flesh is heir to, that certainly cannot be a meaner calling which has for its object, by right training, not only to forestall the maladies to which the nobler and spiritual part of man is exposed, but also, by appeals to conscience and the understanding,

to inculcate habits of temperance and prevent those excesses which are the most prolific source of disease.

Again, not only the *end* contemplated by this profession, but the profession *itself*, in its every-day duties, will make good its place in the comparison. If the framework of society be an exalted theme for study and contemplation; if the revelations of anatomy fill the mind with amazement, much more should the study of the soul, its capacities, its mysterious connection with the body, its susceptibilities and the means of its developments, awaken the same class of emotions. It is true, there are many things to try the patience, and discourage any but the most resolute spirits. Neither does the lawyer always see human nature in its nobler aspects; nor is the business of the physician always in the abodes of the opulent, the refined, and the cleanly; nor is the minister always thanked for the purest acts of benevolence, or cheered with the prospects of immediate reformation in all those for whom he toils. And, again, it is not denied, that there are narrow-minded, self-conceited ignoramuses in this profession. So, too, has the law its despicable pettifoggers, medicine its wretched quacks, and the ministry itself its Judas Iscariots. But this, as every man of sense fully understands, detracts not from the dignity of the respective professions, nor from the nobleness of their ends.

Once more, we regard this profession as an eligible one, because it gives promise of a rich harvest of grateful remembrance to the faithful and disinterested teacher. When Themistocles at the Olympic games witnessed the spontaneous out-gushings of grateful

hearts, in view of what he had done to save his country from the Persian yoke, he assured his friends he had that day received a rich reward for all his toils and sacrifices in behalf of Greece; and he was right. Who that has ever done one generous act, that has extended a helping hand to those ready to perish, and has witnessed their expressions of gratitude, has not resolved that the remnant of his days should be devoted to deeds of mercy and benevolence? Who that has once responded to the dictates of a noble charity has not exclaimed, with wonder and delight, truly, "It is more blessed to give than to receive?" Such are the rewards of disinterested benevolence. But there are very few who are so directly and so surely in the way of these rewards as the faithful teacher. His labors, it is true, may not always be appreciated. His efforts for the best good of his pupils may be strenuously opposed, or perseveringly evaded. His disinterestedness may be questioned: his name may be bandied about, and coupled with the most opprobrious epithets; he may even be insulted to his face, and every attempt be made to thwart his plans and exhaust his patience. This, I presume, is more or less the experience of every teacher. At the same time, not all scholars demean themselves thus. There are always enough, in every school, who will so far appreciate judicious efforts for their good, as to furnish no mean encouragement to perseverance.

But it is not in present esteem that the teacher is to look for the great reward of his labors. Seed of this kind is not of so speedy a growth, nor can fruit of so

rich and durable a flavor so speedily come to maturity. God has not connected such inestimable rewards with such trifling services. The teacher must persevere in his labors of love. He must set his face, like steel, against the discouragements of his office, neither harboring impatience, nor giving place, even for a moment, to vexation. He must, by every possible means, by kindness, and by authority, by coercion, even, if need be, aim to subdue the most obstinate, arouse the most stupid, give stability and decision to the wayward and capricious, check every tendency to vice and impurity, inspire a generous love of that which is virtuous and pure, and awaken in the minds of the most careless an unquenchable thirst for knowledge and intellectual culture. When all this shall have been done, and done for years, who can tell what a glorious reward awaits such a man in the future history of his pupils? From their various callings and pursuits in life they shall come up to greet him as their benefactor. One from his exalted position on the Bench, or in the halls of legislation, another glowing with the eloquence of the Bar, another whose heart has been warmed, and whose lips have been made eloquent with the sacred truths of Holy Writ, another from his toils and researches into the history of the past, all these, and more than these, shall greet him with no ordinary tokens of regard; and, whilst in tones too earnest to be feigned they shall exclaim, "To you, to you, sir, we are indebted for the beginning of those aspirations which have resulted in our present happiness and prosperity," the warm pressure of the hand, the earnest and thankful expression

of the countenance, and, not unfrequently, the starting tear shall attest the sincerity of their words, and bespeak emotions which words shall in vain attempt to express. Others, again, from the midst of the abundance which industry and enterprise have thrown around them, or from their own happy firesides, shall turn a thought now and then to the blighted hopes and ruined prospects of the more heedless and vicious associates of their early years, — shall tremble in view of the gulf which they have themselves so narrowly escaped, and hasten to their early guide to express to him their heartfelt gratitude for the assistance he has rendered them in avoiding the shoals of life, and gaining the safe and quiet harbor of prosperity and happiness.

Is this a fancy picture? Has not every faithful teacher, rather, who has been in the profession ten years, known something of this in his own history? Has he not in the looks, in the language, and sometimes in the form of epistles, received tokens of grateful remembrance which have done his heart good, and banished every feeling of impatience arising from the monotony and trials of his peculiar calling? and has he not set these down as some of the happiest moments of his life?

Teaching, again, is an eligible profession because it presents a wide field for the cultivation of the most enlarged benevolence, and gives promise of the most extensive usefulness. Indeed, this is more than implied in the topics already considered; a circumstance attributable rather to the necessary connection of the

topics themselves than to any design to allude to it there as a motive to influence choice. The view we now propose to take of it, is the one just named.

And here permit me to remark, that, as a field for purely benevolent effort, this profession has been greatly underrated. In some quarters, there seems to be an impression that, in order to be purely benevolent in all our aims and acts, one must necessarily enter the Christian ministry. By those who entertain this view, teaching is ranked as a mere business employment, where money is at once the motive and the reward. That this view of the case is an erroneous one, I need not attempt to prove. As I have said before, so I say here, I have no invidious comparisons to draw between this and other pursuits, as a means of doing good. There is no legitimate calling in which a man may not do good, if he will. The wretched, the sinful, and the exposed, are all around us, and we are not likely soon to be in want of opportunities to benefit our fellow men, to the full extent of our ability, whatever may be our pursuit in life. At the same time, there can be no doubt that some pursuits are more directly favorable to this object than others; and of those which may justly claim preëminence, our own is certainly one.

Nor do I think the field is so very circumscribed as to invite *only* men of *moderate* talents. The most exalted talents, the most ample resources, geniuses, if you will, will here find abundant employment for all their gifts. The ignorant are to be instructed, to be taught to love useful knowledge, and not to shrink from the effort necessary to acquire it. The wayward are

to be checked, and vicious tendencies are to be eradicated, and replaced with the love of virtue. Bad habits are to be broken up, and correct ones formed. The dangers which threaten the inexperienced all along the pathway of life are to be pointed out, and motives to perpetual vigilance supplied. The baser passions are to be restrained and taught to submit to the dictates of reason and conscience, whilst the nobler feelings of our nature, truthfulness, generosity, and benevolence, are to be fostered and directed until they acquire the ascendency, and prepare the youth for the career for which his Creator designed him. And is this a business for dollars and cents merely? Can the man who seeks only his daily bread, discharge *all* the duties necessary to the attainment of *all* these objects? Or, again, are the duties so few and easy of performance as to offer adequate employment only to minds of an *inferior* order? Can the man of ardent feelings and pure benevolence, whose heart is touched with the follies and miseries of man, who sees all around him the wrecks of humanity,—the consequences of ignorance and vice,—who sees multitudes of youth exposed to the same temptations, adopting the same maxims, forming the same habits, and more surely tending to the same end, as the influences which urge them on are becoming more and more numerous and powerful with every day's accession to the wealth and appliances of society,—can such a one, I say, see in all this nothing to enlist his heart and invite his hands?

Besides, with reference to the extent and grandeur of the probable results, the time of life deserves to be

considered. It is much easier to guard one against temptation, than to rescue him after he shall once have become a slave to his appetites. It is infinitely easier to form the character aright at the outset, than to rescue it from the shackles of ignorance, and the thraldom of long-established habits of sinful indulgence. We may rely with more certainty upon saving ten from the dangers to which they are exposed, than upon recovering one who has taken the fatal leap. Nor is it less a work of benevolence because it anticipates and prevents the evils it fears. He is certainly quite as benevolent, and much more wise, who, seeing his neighbor unconsciously approaching the brink of a dangerous precipice, raises his voice to give him timely warning, than if he were to wait to bind up his broken limbs, and undertake the doubtful task of healing his mangled body and consoling his desponding family.

It is generally supposed that the professional speaker, by his voice and pen, may exert a more extended and lasting influence, than it is possible for the teacher to do. The orator, it is true, may come in contact with more minds, and his thoughts, when committed to paper, if worthy of immortality, will continue to influence the latest generations. But what, after all, in point of *controlling* and *moulding* influence, is an occasional contact of mind with mind, even though attended with the most sublime and impressive displays of eloquence, when compared with the daily and almost constant intercourse which exists between the minds of the teacher and his pupils? It is notorious that the most splendid preachers have often been found inefficient of lasting

good, because they lacked the social qualities of good pastors; thus showing, after all, that the teacher is no less important than the preacher. Besides, truths addressed to the multitude are apt to be powerless for *that very reason*, unless the object be to arouse the passions. But the same truths, addressed pointedly to individuals, in the kindly tones of familiar intercourse, and in the confidence of personal friendship, often produce the most gratifying results.

Nor are the thoughts of the teacher less durable because written on the tablets of the heart, and impressed on the characters of his pupils, than if they were written on parchment, or entrusted to the printed page. His impress is transmitted from generation to generation, and though it may become blended with others, and lost to vulgar gaze, though it shall wear no badge by which its origin may be recognized, yet it has existence as truly as the poems of Homer or the orations of Cicero; it has the attribute of immortality, and cannot become extinct, nor cease to exert its influence. Demosthenes was surely an eminent orator. Socrates was a no less eminent teacher. Who will venture to affirm that the influence of the former has been more extensive, or that it will prove more lasting, than that of the latter?

Finally, we claim that this profession is an eligible one, because it furnishes the most ample opportunities for self-improvement. This is not the generally received opinion, we are well aware; and yet it is according to truth, as we hope to show. For, in the first place, what situations afford better opportunities for the

cultivation of the moral and social virtues? The very objection so frequently urged against it, that it is a severe school for the trial of *patience*, is, in reality, a recommendation in its favor. It is said Socrates married Xantippe that he might school his patience in learning to bear with composure the furious assaults of her imperious temper. Once master of himself, under the constant showers of abuse from this quarter, and few were the occasions which could rob him of his self-possession in the other relations of life. Was there not genuine philosophy in this? And shall not a Christian teacher manifest as much wisdom as that heathen philosopher? May not the teacher, in endeavoring to overcome the unreasonableness and caprice of childhood, secure to himself, indirectly, a blessing of inestimable value, — a blessing, too, which he could secure in no other way? The same may be said, too, of the other moral virtues and social qualities. If kindness and forbearance are to be commended to others, they must be exemplified in one's own life and conduct.

If selfishness is to be eradicated, and generosity and benevolence to be inculcated, then will it be incumbent on the teacher to cultivate a spirit of enlarged liberality, and recommend, by his own personal example, the qualities which he desires to develop in others. If he wish to commend industry and punctuality, then must *he* be industrious and punctual. If he wish to inspire a love of truth, and an abhorrence of all dissimulation, then must his own character and life be transparent, open, honest, and perfectly free from all equivocation and mean subterfuges. In a word, the every-day duties

of his profession impose upon him the most urgent necessity of cultivating, with the greatest care, those very qualities which tend most to enrich and ennoble the character of man.

It may seem stranger still to recommend teaching as furnishing numerous and valuable opportunities for the improvement of the mind; for most persons, probably, would object to the profession for the want of those very opportunities for which we are about to recommend it. Indeed, the occupation has been termed an intellectual *tread-mill*, where the mind is forced to trudge its endless round, never enlarging its sphere of observations, never adding to its stock of information, and never increasing its powers, by tasking more severely its innate energies.

That this gives a correct view of the case, in relation to many teachers, is not denied. But the fact that these opportunities have been unknown or unimproved by a few, or by many even, does not prove that they have no existence.

It is not essential to a well-cultivated mind that one acquaint himself with every thing that issues from the press. No man can possess a well-balanced mind who does not acquire much knowledge by personal observation; and, of the knowledge which may be thus acquired, none is more essential, none contributes so much to a man's power, as a knowledge of character. Without such knowledge, men of profound erudition often expose themselves to ridicule, and find, to their no small disappointment, that their power to influence others is in no degree proportioned to their intellectual

attainments. Now where, we ask, is there a pursuit more rich in opportunities for the study of character, than this? The teacher *must* study character if he would be at all successful. He must understand the mystery of the human heart, and learn to thread, with sure and steady pace, the intricate maze of human passion and human motive. He must understand by what means the confidence is to be secured, the affections enlisted, and the will subjected to the dictates of a sound judgment and an enlightened conscience. Now are such opportunities of no value, and, when improved, do they add nothing to a man's intellectual power?

Nor, again, do we think the teacher's profession so very barren of opportunities for the acquisition of scientific knowledge, as is generally supposed. Not that we believe every man capable of laboring six hours every day in school, and still have time and strength to prosecute extended inquiries with reference to every branch in which he may be called to give instruction. But he *may* so manage a single branch as ultimately to make the most enviable attainments. Suppose, for illustration, he is especially inclined to the study of Geography. The first time he takes a class through, he will do little more than acquaint himself with the text-book. The next time he may call in the aid of fuller and more accurate maps, to which he may add a gazetteer, and draw largely from the records of voyages of discovery and exploring expeditions. He will note with growing interest, the face of the country, the size and extent of the rivers, lakes, and seas, the height of mountains, the peculiarities of climate, the character and habits of the

people, together with their civil and religious institutions. At a third reading he may extend the inquiries just named and call in the aid of history. By this time, what was at first but a slight curiosity, or the faint glimmerings of a natural taste for this particular study, will have grown into a perfect enthusiasm: his desire for geographical knowledge will grow with what it feeds upon, until every question pertaining to the earth and its inhabitants will have for him a deep and thrilling interest. Nor is this interest confined to himself. Instead of grumbling at the stereotyped ideas which he is compelled to impart, and absolutely killing out the last vestige of relish for this particular study, in the minds of his pupils, by his own stupidity and dulness, he kindles with indescribable enthusiasm to impart to each succeeding class the ever-increasing richness of his own geographical knowledge.

Or, again, suppose the mind of the teacher is, in an especial manner, enlisted in the study of Grammar. The whole mystery of human language, and its wonderful relation to the human mind are opened before him. He has but to advance, and an interminable field of interesting inquiry opens to his admiring gaze. Or, suppose, once more, that his predilections lead him rather into the province of Mathematics. He obeys the promptings of his natural bias, and anon he is surveying with astonishment the triumphs of human art achieved through the medium of their application to the practical purposes of life; or, taking a bolder flight, he follows the comet in his trackless course, and presumes even to weigh the Sun himself in a balance.

Having thus far considered, at some length, the claims of this profession upon the attention of young men of talents and education, it now remains briefly to notice the *means* by which it is to be elevated to its proper rank *as* a profession: and I may be the more brief here, because the views to be advanced in this connection have been more than implied in the topics already discussed. Before specifying any of these means, however, I may as well say, in the outset, that the responsibility of the work devolves, of right, and of necessity, upon those who are most interested, viz., upon teachers themselves. The public may have been behind their duty, both in the esteem, and in the compensation, accorded to teachers. But the public is somewhat obstinate, and cannot be awed into compliance with our views and wishes by angry looks and wrathful words; nor can it be melted into contrition by the whining, snivelling spirit of those who can do no more than discover and complain of their wrongs, but have not the courage to defend either themselves or their rights. If we are suffering, then, as a class let us take the work into our own hands, and push forward the calling to such a proud eminence, that its proper rank *cannot be denied*, and then, we may rest assured, it will not be denied. But if, like children, we sit down and whimper over wrongs before even their existence is known or understood, we shall only subject ourselves to contempt, without at all improving our condition or escaping the injustice under which we labor. Besides, it is well to cherish much of that spirit which scorns to ask a favor, but which, on the contrary,

would refuse any and every consideration which has not been fairly earned, in the estimation of even the most uncharitable.

Upon the supposition, then, that we recognize the work as our own, by what means are we to effect it? I answer, in the first place, by respecting the profession ourselves. We certainly have no right to expect from others more exalted views than we entertain for it ourselves. If we seek it as a *means*, they are justified in supposing it not worthy of being pursued as an *end*. If we are constantly complaining of the caprice, the waywardness and the stupidity of children, and of the interference and dictation of parents and committees, it is not strange that they should think it a calling fit only for the stupid and unaspiring. If we are always venting our dissatisfaction that our minds are cramped and cannot expand, — that there are no opportunities for extending our acquaintance with the world and with science, why should we be surprised that others should look here only for ignoramuses and blockheads? I repeat it, then, if we would have our profession respected, we must respect and honor it ourselves. We must choose it *as* our profession, and allow nothing to drive us from it. We must not allow ourselves to harbor evil thoughts respecting it, much less to speak of it with impatience; and we must, by every possible means, discourage its profanation by those who enter it only for its "loaves and fishes," who take every occasion to traduce it, and who leave it, on the first opportunity, to lavish upon it, for the rest of their lives, the choicest specimens of their vituperation and abuse. So long as the majority of teachers are of this class, who can

wonder at the low estimation in which the business is held ?

Once more : we must not feel, nor, by our bearing, imply that our personal title to respect is at all the less for the fact of our being teachers. Let us not blush in any company, or under any circumstances, to acknowledge ourselves such ; but rather cherish a degree of professional pride, which would sooner lead us to boast, if that were proper ; and if we ever encounter any of those contemptible things that are sometimes found *in* the law, though they are not properly *of* it, and who, for want of personal merit, so far pride themselves on the supposed merits of their profession, as to presume to despise better and more honorable men than themselves, let us have the moral courage and conscious self-importance to stand undaunted, and treat such creatures, and such conduct, with the silent contempt which is their own proper reward.

Once more : if we wish to see our calling take rank as one of the *learned* professions, we must make it such in reality. The practicability of a teacher's becoming a truly learned and scientific man has already been shown, and some suggestions have been made as to the method of effecting so desirable an object. The *motives* which urge us to make the attempt are numerous and powerful. That a teacher should be willing to forego the personal advantages of liberal acquisitions, — that he should voluntarily close his eyes to the glories which are ever rising up in the distance to invite him on, — that he can content himself to tread the same endless round, assigning the same tasks, asking the same *printed* questions, — which have been prepared by the

benevolent author out of pure kindness to the poor overworked teacher, — and exacting the same *pencilled* answers, is a matter of no small surprise. That a man should think of effecting anything important for his pupils by such a course, — that he should expect to impart any interest, or awaken any enthusiasm, — that he should hope to escape the contempt, even, of his scholars, is still more surprising, because it is opposed to the most obvious dictates of common sense.

But not only do his own interests, and the duty he owes to his pupils, but also the honor of his profession, demand of every teacher that he make constant progress in his own intellectual attainments. Never can the profession rise to that rank which its importance in society entitles it to take, so long as it is pressed down by such an incubus as is found in the general prevalence of ignorant and indolent teachers.

But whilst we thus urge upon teachers the absolute necessity of elevating their standard of personal attainments, we do not think it follows, as a matter of course, that all should aspire to be *authors*. Not that we have anything to say against the preparation of school-books by practical teachers; on the contrary, we have a very special desire that all the text-books we are compelled to use may be able to claim such a paternity; and besides, we have no doubt that a competent man, by suitable effort, may effect more for the honor of his profession in this, than in almost any other way. What we mainly object to is this; many teachers, eminently successful *as* teachers, have fallen into the very natural error of supposing that their own method of imparting instruction involved important and radical

principles, when, in truth, those methods were little else than mere *tact*, — their *own way* of doing a thing. Under this erroneous view of the case, they have published what they had supposed would go far towards opening the "royal road to learning;" but what, in the hands of other teachers, has been found less effective than their own previous methods. I venture to say, that in almost any large town in New England, a score of arithmetics may be collected, differing so little from each other in point of merit, that a sensible teacher would not subject himself to the vexation consequent upon this multiplicity for the benefit of a choice. What is here said of arithmetic, may, with equal propriety, be said of the other branches of a common school education. Neither does the evil stop with single books, nor is it confined to any one branch of study. When a man has once contracted the publishing fever, he somehow feels himself impelled to extend the benefit of his lucubrations to the young, in the several departments of study. Hence we have, I know not how many *series* of text-books, covering the entire ground of school education; — books, too, which not unfrequently find their highest and most philanthropic end, in the employment they furnish to book makers and book venders.

Now against all this we most earnestly and solemnly protest. We would have no teacher venture to press, with a book on any important branch of study, till he has spent years in extending and maturing his views; till, in the opinion of the best qualified and severest critics, he has made the most decided advance upon previous efforts in the same department. Let it no longer be said, to the disgrace of the profession, that,

of all nuisances, the multiplicity of school-books is the greatest. If our own experience suggests anything of value in the mode of instruction, or in anything pertaining to the interests of education, let it at once become public property. We have our journals, which are expected to depend, for their interest and value, on the contributions of practical teachers. If, then, we have made any discovery, if any new and valuable methods have suggested themselves, better calculated to awaken the interest and promote the improvement of the young, let us give them to the world through the medium of these journals. If it be dishonorable to monopolize a discovery in the medical profession, much more ought it to be so regarded in matters of education.

Again, we are of the opinion that we may further the interests and credit of the profession, not only by refraining from excessive book-making, but also by lavishing recommendations somewhat more sparingly upon books of doubtful utility. Many, I am aware, recommend with caution; others console themselves with the idea that they have recommended only in appearance, and that their expressed views, when carefully weighed, will not help to give currency to books which, at heart, they do not approve. But in this I think they are mistaken. If recommendations be couched in such terms as to satisfy the authors and publishers of books, even in the smallest degree, they cannot but mislead others who are less interested. Besides, the very names of some men, affixed to what purports to be a recommendation, will go farther, in matters of education, than the most minute and definite specifications from others. Teachers, and especially

those who by experience and success have gained a large share of public confidence, are presumed to speak understandingly, when they recommend; consequently, committees, who to a great extent are made up of men too much engaged in other pursuits to allow of their keeping up a very exact acquaintance with school-books, feel very little hesitation in adopting whatever comes recommended from such sources. This, as we all know, is a secret which publishers have not been slow to discover, or backward to use for the furtherance of their own interests.

Finally, if we would see the profession of our choice elevated to the highest possible condition of which it is capable, we must make it, in its relations to society, what, in theory, it claims to be. It must be felt and admitted to be all but omnipotent in its living, acting power to form the character. The men and women of the coming age must, through the instrumentality of our schools, be noted for their intelligence, for their practical wisdom, and for their moral and social virtues. Our free institutions, which, in the estimation of our wisest and truest patriots, now totter to their foundations, must be rescued from their perilous state; they must be snatched from the waves of ignorance and crime which are rising and surging at their base, and planted deep and immovable in the affections of an intelligent, virtuous, and patriotic people. But this is a work only for those who are prepared to look beyond themselves, and merge their own interests in the claims of humanity. It is a work for those only who have the stoutest hearts and the strongest faith. If *we* would contribute to the accomplishment of so great

and so glorious a work, we must consecrate ourselves to the business of our calling with a singleness of purpose, and a fervor of zeal, which nothing can divert or abate. This is not a work for associations, nor for Model and Normal Schools, however useful they may be in their own sphere; it is not a work for speculations on the excellences and defects of different systems of education; nor is it a work for those who are constantly sighing for some fixed rule and invariable method of imparting instruction, and controlling the conduct. It is a work for teachers individually, in their separate relations to their own schools. It is a work which will require of every teacher, that he fix no limit to his responsibility, short of preparing every one of his pupils for their career as moral and accountable beings. It is a work in which we must enter the secret chambers of each heart, and ascertain, with precision, by what motives it is to be influenced. It is a work in which we must think little of present ease and comfort, — in which we must look beyond the present, and amidst all the trials, and painstaking, and discouragements, to which we are daily and hourly subjected, be able to draw upon the distant future for the richest consolation, and apply to ourselves the sentiment of the hero of the Mantuan Bard,

> "Per varios casus, per tot discrimina rerum,
> Tendimus in Latium; ——————————"

CONSTITUTION OF THE ASSOCIATION.

ARTICLE I. This Society shall be called the Massachusetts Teachers' Association, and shall have for its objects the improvement of Teachers, and the advancement of the interests of popular education.

ARTICLE II. Any practical male teacher, of good moral character, within this Commonwealth, may become a member of the Association, by signing this Constitution, and paying an admission fee of one dollar.

ARTICLE III. Each member shall be furnished with a certificate of membership, having the seal of the Association and the signature of the Recording Secretary; and any member in good standing, shall, at his own request, receive a certificate of honorable discharge.

ARTICLE IV. Ladies engaged in teaching, shall be invited to attend the regular meetings of the Association.

ARTICLE V. The annual meetings of the Association shall be held at such place and time as the directors may designate, and notice shall be given at the previous meeting.

ARTICLE VI. The officers of the Association shall be a President, fourteen Vice Presidents, a Recording and a Corresponding Secretary, a Treasurer and twelve Counsellors, who, with the President and Secretaries, shall constitute a Board of Directors. These officers shall be elected by ballot at the annual meeting.

Article VII. It shall be the duty of the President to preside at all meetings of the Association, provided, however, that in his absence, or at his request, one of the Vice Presidents shall preside.

Article VIII. The Recording Secretary shall keep a record of the doings of the Association, and of the Directors, and shall notify all meetings.

Article IX. The Corresponding Secretary, subject to the order of the Directors, shall be the organ of communication with other societies and with individuals.

Article X. The Treasurer shall collect and receive all moneys for the Association, and shall present a written report of his receipts and disbursements at the annual meeting, and whenever required by the Board of Directors. He shall make no payment except by order of the Board.

Article XI. The Board of Directors shall have the general superintendence of the interests of the Association, with authority to devise and carry into execution such measures as will, in their opinion, promote its objects. They shall engage suitable persons to deliver addresses and lectures at the meetings of the Association, and make necessary arrangements for the accommodation of the Annual and other meetings.

Article 12. The Constitution may be altered at any regular meeting, by a vote of two-thirds of the members present at said meeting and voting thereon, — provided that the motion for amendment shall be made at a previous meeting.

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